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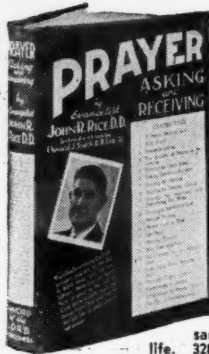
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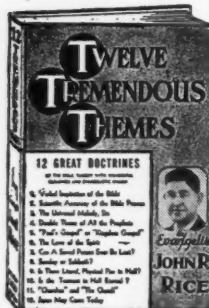
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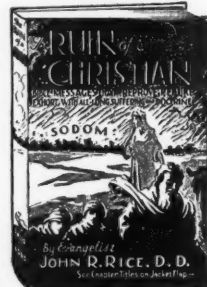
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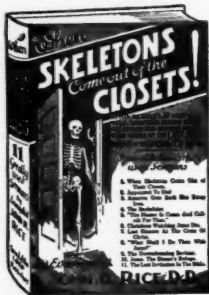
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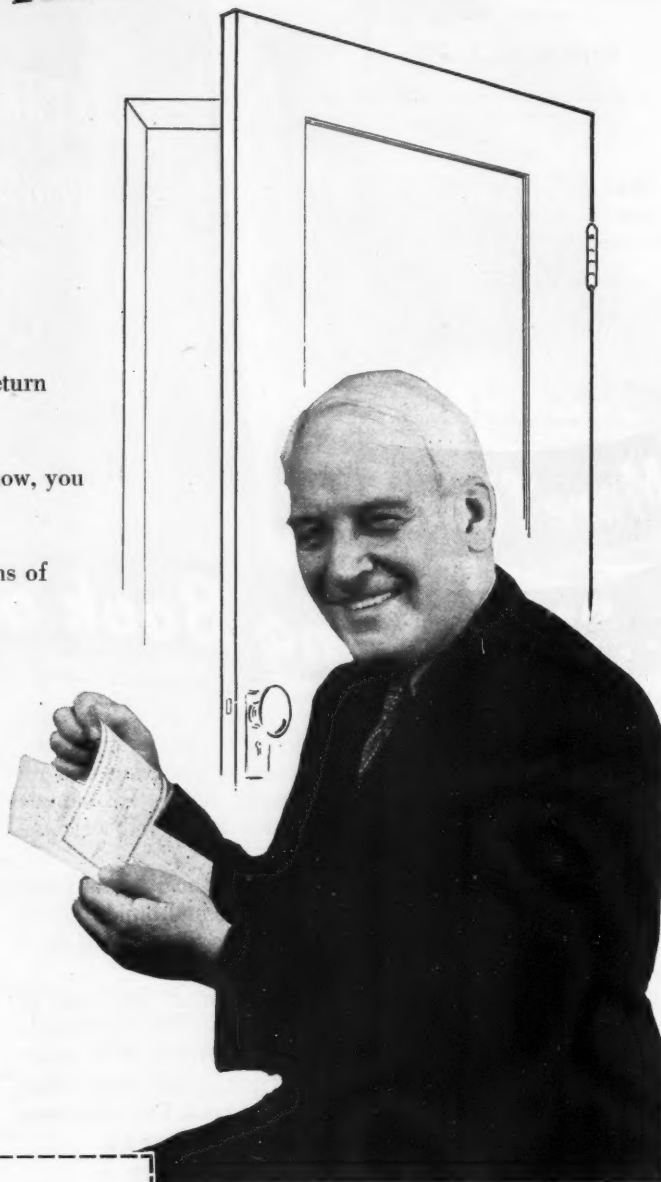
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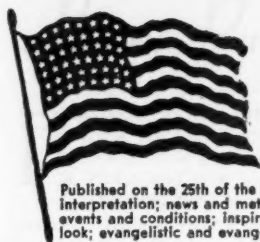
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Publication Manager

WILL H. HOUGHTON  
Editor

HAROLD L. LUNDQUIST  
Associate Editor

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Vol. XLV DECEMBER, 1944 No. 4  
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December, 1944

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Henry Parsons Crowell  
1855—1944

# Henry Parsons Crowell

By Will H. Houghton

IT HAS BEEN MY SAD DUTY to preside at the funeral service of three great men whose lives were intertwined with that of Moody Bible Institute—Dr. Reuben A. Torrey, Dr. James M. Gray, and now Henry P. Crowell.

In October, 1928, when I preached Dr. Torrey's funeral sermon, I little dreamed of having personal identification with the Institute. But how grateful I am for the privilege of side-by-side service with Dr. James M. Gray for eleven months, and Henry Parsons Crowell for just eight days short of ten years.

It is probably not important to my hearers, but I record it as a historical fact, these have been the ten happiest years of my life, due largely to the encouragement, vision, and loyalty of the man around whom we gather to pay this final tribute of love and respect.

It has never been my custom to eulogize in such a service as this, for I have understood it to be the minister's responsibility to address the living and remind them that they too must go the way of all the earth. But this occasion is so unusual it will not be thought poor taste to make personal reference to this great soul, now departed.

There is a sense in which we could be considered selfish for confining our remarks to the relationship Mr. Crowell bore to the Institute. There are other realms in which he held high place: the Quaker Oats Company, which had so many years of his life and so much of his affectionate interest; and, of course, the realm of his family, where he loved his children and grandchildren and was loved in return. But these friends will be understandingly sympathetic if this proves to be almost entirely a tribute to his relationship to Moody Bible Institute.

Henry P. Crowell was the most Christlike man I have ever met, bearing to the full that distinctive mark of the Christian—humility. He exemplified and illustrated in his daily life and his contact with men the life about which so many of us talk, and some of us desire. He loved men, whether or not he agreed with them. He was keen of intellect, clear in memory, and wise in judgment, even this far, in his eighty-ninth year.

Many, many messages have been received from those who have been touched by this noble life, and who would be here today were it possible. Time forbids reading these, but there is one telegram so significant it must be shared with you. Addressed to the son, H. Coleman Crowell, it says:

"IN YOUR GREAT SORROW YOU HAVE OUR DEEPEST SYMPATHY," and it is signed, "ELEVATOR OPERATORS AND STARTERS, BOARD OF TRADE BUILDING."

What a revelation this of the humanity of this man, who, going in and out of the Board of Trade Building, always had a smile and a word of greeting for elevator operators and everyone else. In his eyes men were men, all alike before God, and each accountable for himself to God.

At Lincoln's grave these words are to be found:

*"His grave a nation's heart shall be,  
His monument, a people free."*

It cannot be said that a nation mourns the passing of Mr. Crowell. He so sought to keep himself out of sight in all his work for Christ that comparatively few have recognized a king in disguise. Those of us who knew him saw the royalty shine through. And he would not have wanted the plaudits of the world. He would much prefer the approval of the Lord.

Without wishing to take anything from the records of past Institute leaders, in all honesty the admission must be made that this man has been more responsible than any other for the success of Moody Bible Institute from early times to this good hour. The continuance of the school, the sending forth of multitudes of young people with the gospel to the ends of the earth, the radio ministry, and all the other varied activities, were made possible largely by the devotion and generosity of this consecrated servant of Christ.

Who can doubt that, last Monday evening, among those who welcomed him in the glory were some who were there because of his part in the training of the Christian workers who brought them the gospel. Perhaps he has even had an opportunity to report to D. L. Moody on the state of the Institute. Surely he

has been able to give a good account of his stewardship. Imagination, not discouraged by Scripture, suggests there has been for him a warm welcome from his old friend, Dr. Gray.

But what makes possible such a character as Mr. Crowell? We understand that there were many high qualities of human goodness in the man, but we recognize also something beyond these qualities. Are there not businessmen—young businessmen—and some of our students in training, who are asking this question at the moment? The answer is clear and unmistakable. If you could ask him, his answer humbly would be in one word—Christ.

I hold in my hands certain things taken from his pockets, the day he departed. There is here a poem on "Christian Victory"; a clipping, "How to Become a Christian"; a tract, "To Walk with God"; some Scripture notes in his own hand, Scripture references, and that familiar poem of Annie Johnson Flint:

*"Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way.  
He has no tongue but our tongue  
To tell men how He died,  
He has no help but our help  
To bring them to His side."*

Believing in Christ as Saviour at an early age, and then yielding his life to Christ, Mr. Crowell found sustenance and joy in fellowship with Christ through His Word and prayer. The great questions that determined everything in his life were, "Is this what He wants me to do?" or "Will it glorify Him?"

We pay this brief and incomplete tribute to Mr. Crowell, with the full understanding that it was the grace of God thus revealed in his life. We would not unduly exalt the instrument, but we thank God for what He did in and through the life of His servant.

If you have ever been in St. Paul's Cathedral, London, you have probably had called to your attention the inscription to the architect, Sir Christopher Wren, which ends, "If you seek his monument, look about you."

Fitting it is that this service should be held on the premises of Moody Bible Institute, for we can repeat the Wren inscription and make present application, "If you seek his [Henry P. Crowell's] monument, look about you"—not merely in the cold dead stones of a new Administration Building, but in the living stones of young lives here built upon the one foundation, Jesus Christ.

Probably the hardest moment for me in this service is just now, as I try to recount a personal, intimate experience.

The foundation for the Administration Building was going in. The architects were at work on detail drawings of the face of the building. One day I sat with Mr. Crowell in his office, and asked him if he would permit us then to cut in stone for the arch of the Administration Building the name, Crowell Hall. He bowed his head in meditation. There was silence for perhaps two minutes. Then he lifted his head and said, "No, no; years ago I told the Lord that if He would allow me to make money to be used for His service I would keep my name out of it, so He could have the glory."

That of course was for his lifetime. Perhaps you have noticed that over the arch on LaSalle Street, and under the words Moody Bible Institute, a blank space has been left on the stone, where now will be carved Crowell Hall.

It is selfish of us to mourn in such an hour. Of course, we are going to miss him dreadfully, but there is for us the knowledge that he is with Christ. The body, to be taken to Cleveland, there to rest in Lakeview Cemetery, is only the garment of the spirit, the tenement of clay in which he lived for nearly ninety years, but Henry P. Crowell still lives!

Those of us who have had fellowship with him here in Chicago have been accustomed to an annual break in that companionship, when for the winter he would take up residence in his Augusta home. O friends, let us realize he now has but transferred his residence to his heavenly home.

A message of testimony and appreciation given at the funeral service in Torrey-Gray Auditorium of Moody Bible Institute, Oct. 26, 1944.

# Resolutions

## Board of Trustees of Moody Bible Institute

WHEREAS, in the providence of God, our beloved associate, fellow trustee, and for forty years president of our board, Henry Parsons Crowell, has been taken from earthly service to service in heaven, and

WHEREAS, Mr. Crowell has unstintingly given of his time and given with great liberality of his substance, that this work might go on, and

WHEREAS, he, though outstandingly successful in business, had as his chief aim to live so as to be approved of the Lord, and

WHEREAS, his services to the Institute, spanning nearly half a century, were so steady, so unselfish,

### BE IT RESOLVED:

That we here and now express our gratitude to God, first for bringing him into the life of the Institute, and then for prolonging his earthly pilgrimage through nearly ninety years, and continuing him in the full use of his faculties to the very end,

That we further thank God for his Christlike character, his broad and deep wisdom, his unprejudiced judgment, his gen-

erous spirit, his loyalty to revealed truth, and his self-effacing attitude.

### BE IT FURTHER RESOLVED:

That we record a sense of loss, fully understanding that his place can never be filled, though we trust God for such reinforcements as He will provide.

### BE IT FURTHER RESOLVED:

That as a board and as individual members of the board, we again affirm that we wholeheartedly set our signatures to the doctrinal statement of the Moody Bible Institute, to which year by year Mr. Crowell signed his name, and that we pledge ourselves under God to do everything within our power to hold the Institute to the ideals and faith of Henry P. Crowell, which we believe to be "the faith once delivered."

### BE IT FURTHER RESOLVED:

That these resolutions be spread on our minutes, and that copies be given to H. Coleman Crowell, his son, and Mrs. Frederick C. Herrick, his daughter, with the assurance of our love for and appreciation of their father, and our heartfelt sympathy for them in their great loss.

## Faculty of Moody Bible Institute

WHEREAS, God our heavenly Father, in His infinite wisdom and goodness, has called to Himself the honored and beloved president of the Board of Trustees of the Moody Bible Institute, Henry P. Crowell, and

WHEREAS, for more than forty years he so unstintingly devoted his time, thought and substance to the successful development of the Institute, and

WHEREAS, the testimony of Dr. James M. Gray, the former president of the Institute, now corroborated by Dr. Will H. Houghton, the present president, is that under God the success of the Institute was pre-eminently due to the wisdom of Mr. Crowell, and

WHEREAS, he has so consistently exemplified the spirit of the Lord Jesus Christ in his walk among us, and

WHEREAS, his loyalty to the Lord Jesus Christ and to the Bible was so outstanding, and

WHEREAS, his career in the business world was so notable in its integrity and accomplishments,

### BE IT RESOLVED:

First, that we give his home-going recognition by giving thanks to God for his life and service among us, and pledge anew our loyalty to the Lord Jesus Christ and to the Institute, in grateful memory of his life and work among us.

Second, that we extend to his son, H. Coleman Crowell, and to his daughter, Mrs. Frederick C. Herrick, our deepest sympathy, and assure them of our prayers that the God of all comfort will support them in this hour of trial.

Third, that copies of these resolutions be sent to Coleman Crowell and to Mrs. Herrick, and that a copy be spread on the minutes of the faculty.

## Looking Ahead

On Tuesday, October 17, we had a regular meeting of the Executive Committee. Mr. H. C. Crowell was out of the city on Institute business, and Mr. Frank F. Taylor was unable to be present. This left but three of us for the committee meeting, Mr. Henry P. Crowell, Mr. Thomas S. Smith, and myself.

At two o'clock, our usual time for convening, without having the regular opening, Mr. Crowell said if we did not have matters of business demanding immediate attention, he would like to take a few minutes. He then began to talk about the future of the Institute.

How I wish I might have had some foreshadowing of his homegoing, so as to have made provision to record, or at least to take notes on what he said. As I have thought of it since his passing, it almost seems as if he were speaking with some kind of spiritual illumination. For forty-five minutes he talked about the Institute and its responsibility in such a world at such a time. There was little or no mention of the past, but abundant references to the future.

He referred to the drift to modernism, so visible in organized Christianity, and he said that because there were these departures, the responsibility of the Institute to give forth the true gospel was increased. He several times made such references, and we could see he was thinking of two special things

in connection with the Institute: the preservation of a sound doctrinal position in the years ahead, and the obligation to do everything possible to get the gospel to the ends of the earth.

He commended some of the recent plans discussed as being in the right direction, i.e., the speaking tour of Gen. Sir William and Lady Dobbie, the enlarged radio program, and some other things which as yet cannot be publicly announced.

He referred to the splendid student enrollment, the expectation of hosts of returning servicemen enrolling, and our duty to them. He referred to the growth of the MOODY MONTHLY, and to other indications of healthy activity, but always with the idea that there is much more to be done, and with the feeling there are bigger and bigger things to be attempted for the glory of Christ.

This memorandum, written from memory and without notes, is submitted to Mr. Thomas S. Smith for his initials if his memory approves, or for any additions or suggestions he may have.

Will H. Houghton  
Thomas S. Smith



# Editorial Notes . . . —

Christmas brings the happy reminder of the coming to earth of the One who was said to be "full of grace and truth"

## Grace and Truth at Christmas

(John 1:14). Perhaps nothing more significant was ever said of Him. And certainly this could not be said of any one else in all the long history of humanity.

Apart from Christ men have told the truth, or fought for the truth, or propagated truth. But only Christ is able to say, "I am the truth."

To be full of truth would be to leave no room for error or evil, for either intentional or unintentional wrong.

Among men there are degrees of identification with truth. Some believe in it, but do not follow it. Others follow it, but do not embrace it. How many failures in leadership there have been through failure to be identified with truth or failure to apprehend it.

In Christ truth dwelt in fullness. He was forever truth—in word, in silence, in character, in knowledge.

Now, truth of itself conveys to us nothing of hope or promise. It is as rigid and uncompromising as righteousness. As we look at His truth we see our own failure. But, thank God, the Christ of Christmas is also full of grace.

Grace without measure, without limit in Christ! This is what "full of grace" must mean. There is no room in Him for anything opposed to grace. Kindness, gentleness, consideration, love, all of these are included, no doubt.

The entire fact is that both truth and grace dwell in Him and He is full of each. The balance is there. The condemnation truth would bring is met by the "Go and sin no more" of grace.

"Grace and truth came by Jesus Christ" (John 1:17) is a further word in this matter. These qualities had never, in fullness, been seen before. Yes, it might be said, "Grace and truth became by Jesus Christ."

V

We are now approaching the season of new resolutions of good things to be begun and continued in the new year.

Sometimes these resolves dissolve into nothingness. Occasionally they result in something of permanent value.

We should like to make a suggestion concerning the coming year and a resolution you would find it profitable to make and keep. Make the coming year your Bible study year.

For several years, especially through

the war period, we have had accent on the distribution of the Scriptures. The Gideons, the Pocket Testament League, the Colportage Division of the Moody Bible Institute, the American Bible Society, and other organizations have caused to be printed and distributed quantities of Bibles, Testaments, and smaller portions. We rejoice in all of this scattering of the Word.

But it is now time to emphasize the reading and the study of the Bible. There are many Christians who wax eloquent concerning the value of Scripture distribution who themselves are content to remain in ignorance of the contents of the Book they distribute. Let's now have hearty emphasis on the regular reading and diligent study of the Word of God.

The Correspondence School of the Moody Bible Institute (153 Institute Place, Chicago 10, Ill.) is ready and willing to be of service in this matter. It has more than a dozen tried and true home study courses with such famous Bible teachers as James M. Gray, R. A. Torrey, C. I. Scofield, and Oscar Lowry attached to these courses. Think of having the privilege of the help of such teachers, and right in your own home!

Correspondence courses are of special value because they can be pursued at any time and any place and by any person. Some of these courses have special value for class purposes. Wise pastors are starting classes in their churches—sometimes for a young people's group. This doesn't demand the presence of the pastor or other teacher. The courses are so arranged that a leader can carry the class.

So whether it is in class, or by yourself, get busy in Bible study and make 1945 your Bible study year.

V

If a Christian desires to be a successful soul-winner, he will find it profitable to consider his need of:

## The Soul-winner

1. *Conviction.* He must be fully persuaded that men are lost without Christ, and must hold as a positive conviction that Christ and only Christ can save them.

2. *Consecration.* This means a separated life—a life that is clean, guileless, and wholesome. It means a Spirit-filled life.

3. *Confidence.* We mean by this a quiet trust in the Holy Spirit to empower for each special service. How wonderful to see the Spirit of God at work using the Word of God through the

lips or in the hands of the child of God. We think it a good general rule, though it may not always apply, not to speak to a man about his need until there has been an opportunity to pray for the man.

4. *Concentration.* And this means earnestness and sticking to the task until it is completed. You remember Acts 8:29: "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." There is a certain translator who insists the word "join" might be "glue." Go glue yourself to that chariot. Well, anyway, Philip ran to the chariot and stuck to the Ethiopian until he got him to Christ.

Two motives for this kind of service are suggested by the apostle Paul in II Corinthians 5:11, 14: "Knowing therefore the terror of the Lord, we persuade men . . . The love of Christ constraineth us." These motives should press us to consecration and concentration in our soul-winning efforts.

V

One of the heartening signs in our day is the indication of a vital spiritual interest on the part of an increasing number of young people. It may be that God is preparing our churches for the return of the men in uniform by stirring the faith and consciences of the young people in the homeland.

In many directions it is evident that some children and young people have higher standards of Christian living than their parents. Recently a friend told us of two teen-age children who refused longer to accompany their professed Christian parents to the movies. The children had learned the Bible truth of separation from the world.

The present popularity of the Saturday night rallies, generally called "Youth for Christ," is indicative of a quickened interest in things spiritual. We know some pastors are critical of this movement, but anyway the movement is on, and some of these affairs are doing real constructive work.

We hope all of those who are dealing with our young people in various youth organizations and movements will keep in mind that all of these efforts should be related to the local church. We have said it before and we say it again, movements come and go, organizations wax and wane, but the local church goes on and on, for it is the only age-lasting organization.

Pastors are beginning to give a new measure of attention to the needs and

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demands of youth. Some are giving serious thought to plans for their youth in addition to what has been regularly considered young people's work.

If orthodox churches with emphasis on the separated life take movies and dances away from their young people, are they going to have anything to offer in return? Pastors recognize this as one of the serious problems to be faced.

For instance, there is the high school prom. This is the social event in most communities, and many earnest Christian youngsters have lost standing by their refusal to participate.

Would you like to know how some folks in Detroit solved this problem? The Christian Business Men's Committee and the Voice of Christian Youth collaborated in producing the senior reception of 1944. This was held in June for high school seniors of the various schools.

Arrangements were made at the Y.W.C.A. for rooms and food. The lounge was well decorated—flowers, dim lights, and soft music were all in the scheme. Many of the guests were in formal gowns, and a program of high excellence was presented. Serious and light music played their part in entertainment, and the evening closed with a rousing songfest. (We understand the affair was such a success that it will be carried out for the June and January seniors each year.)

There may be something in this Detroit idea for other cities. But if you attempt it, do it right. Remember you are competing with an alluring world and at an important moment in the life of a high school student.

It may be that churches have made use of certain successful plans for helping children and youth. Without promising to use any of the material, the editors would be glad to hear of real life experiences. This is youth's day. Let us do what we can to win them for Christ and to hold them to the church.

## V

The one thing modern preachers seem to shun above others is emotion. For some reason there is supposed to be little or nothing compatible between culture and emotion.

### The Danger of Emotion

For decades now, in educational circles, it has been customary to decry the emotional. While this side of human nature has been ignored, it has still been operative, and children have gone from emotionless schools and churches to emotion-packed movies where they have thrillingly reacted to false situations.

The educators have at last come to realize emotion has its part in human life, and a few years ago, the American Council on Education appointed a Committee on the Relation of Emotion to the Educative Process.

The objectives of the study, as set forth in the original statement, were to ascertain:

"The recognition to be accorded emotional factors in the educational process, with special reference to the questions: (1) whether emotion has been unduly ignored in the stress laid upon the

acquisition of knowledge and the development of skill in the acquisition of knowledge; (2) whether education should concern itself with the strength and direction of desires developed or inhibited by the educational process; (3) whether the stress laid on the attitude of neutral detachment, desirable in the scientific observer, has been unduly extended into other spheres of life to the impoverishment of the life of American youth; and (4) in the event that it should appear desirable for education to concern itself more directly with the development and direction of emotion, to consider by what devices emotion may be more accurately described, measured, and oriented."

Undoubtedly there have been times when religion has over-accented the emotional, but not in the standard churches in recent years. We have been amused on various occasions in attending preachers' meetings to have some dry-as-dust brother seriously read to his fellow pallbearers a paper warning them of the dangers of emotion in religion. Most churches are as emotional as a frigidaire.

And while the intellectual brother has been avoiding emotion in an empty church, some Pentecostal or other branch of the fringe brotherhood has given free rein to emotion and has built a new church a block away.

It is time "dignified" Christians got awake to what is going on. The branches, missions, store fronts, and schismatics are doing well. We know a certain eastern city where a splendid church building stands on a good street corner. It formerly housed a thinning orthodox Baptist church. Then the church became intellectual. We doubt if that church ever went so far as to become modernistic, but it became "broadly intellectual," you know—too brotherly to disagree with anyone. Then the Baptist congregation combined with another and gave up this building. Along came an enthusiastic Bible-believing brother who didn't have much of anything but enthusiasm. Now the church is independent, but it is packed to the doors with an eager throng. And you can multiply this incident by a thousand.

The fact is, when we ignore or belittle emotion we are at war with human nature. Men are emotional. Sin is not so much in the realm of will or reason. Men love sin, and when they are saved they love God. And that's emotion. No, we are not appealing for an over-emphasis, but a proper emphasis on the emotional.

We urge the old line churches—those that are orthodox—to give consideration to the matters presented here. If your appeal is to the intellect, you limit yourself to 5 per cent or less of the people. If you appeal to the heart, you have 100 per cent as your potential. Let's have some heart preaching and some heart-warming singing and some hearty handshakes, and see if something doesn't happen in your church.

## V

Diversification is one policy diligently pursued by those who put out their

money for income and profit. Perhaps it should be given more attention by Christians as they look for fields of eternal investment.

### A Diversified Investment

The Moody Bible Institute respectfully asks you to consider its many-sided activities as a place for dollars to work hard and long, and profitably, too, for Christ and humanity.

There are some people who think of the Moody Bible Institute merely as a school, and say, "I am not interested in schools. I am only interested in missions and missionaries." Well, we would not for one minute take your interest from other worthy objects, least of all from missionary objectives, but we would remind you that there would be fewer missionaries if there were not schools for training.

This school has the enviable record of having had more than twenty-five hundred of its graduates over a period of years go to the foreign field under various boards, and other thousands to home fields.

With its school for training and its literature for distribution; with its evangelistic endeavors and its work in the camps, the Moody Bible Institute offers you a place to put your money where you can either designate a special interest, or you may have broad diversification by a gift to the Institute's general work.

Last year the students while in training, in connection with their practical work assignments, led nearly ten thousand to Christ, at least to the place of the acceptance of Christ. Surely this is a task worthwhile and worthy of your help.

## V

The famous British Army officer and Governor of Malta during the years of its bombing, Lt. Gen. Sir William Dobbie, is to visit our shores under the invitation of the Moody Bible Institute. Gen. Dobbie will be accompanied by Lady Dobbie, and both of them will be presented in public services in various cities.

Circumstances seem to indicate the probability of omitting the Pacific coast on this tour, but further announcement will be made when the itinerary has been worked out.

We feel that these famous British Christians have a special message to men and women in high places. There are many evangelistic efforts to try to reach "the masses," but nothing is ever attempted for executives and other leaders. Pray that this tour may be much used of the Lord in this special direction.

And remember both Gen. Dobbie and Lady Dobbie will make their first American appearance at Founder's Week Conference, which will be held (D.V.) February 5-11, 1945.

## V

This word is for your missionary friends and ours, in Central America. Dr. Carl Armerding, of the Moody (Continued on page 206)

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The Christmas tree with candles bright,  
The house all lighted up at night—  
As once there shone the Christmas star  
Beckoning the shepherds from afar,  
When from heaven the angels came  
The joyful tidings to proclaim.

—H. F. Pratt





# THE TRAGEDIES OF BETHLEHEM

## A Christmas Message

☆ for 1944 ☆

**J**OY SHOULD BE THE DOMINANT NOTE at the Christmas season. Unquestionably, God so intended it. From the first soft notes of the Old Testament's prophetic prelude, foretelling our Saviour's birth, to the New Testament's grand fulfillment in the mighty crescendo of the angel chorus, joy was the major theme in the song of our Lord's advent. Christmas would not be Christmas if this were not true.

Joy travels with millions of greeting cards; hides amid the bright trappings of innumerable gifts; smiles out at us from our lighted Christmas trees; joins the happy circles of reunited families; sits with us at the yuletide feast; utters reverent praise in our houses of worship, and shines brightly in the smiling faces of little children. Surely Watts and Handel spoke for millions when they wrote, more than two hundred years ago, "Joy to the world, the Lord is come."

It is not possible, however, for mankind in its present state to escape the sharp sting of tragedy, even at Christmas. It has ever been so. This year with the smoke of battle rising from blood-stained fields of conflict, it will be so again. Not often, though, do we identify tragedy with the first Christmas, and yet tragedy was there, providing for Christ's birth a dark and threatening background.

### THERE WAS THE TRAGEDY OF THE INN AND THE MANGER.

It is not difficult in a study of the Old Testament to learn from the prophets many revealing facts about our Lord. We know His parentage. He was the seed of the woman, He was the seed of David—a royal, kingly line, out of the tribe of Judea, a favored tribe in the house of Israel.

The locality of His birth was established by Micah (5:2). But of the immediate surroundings that attended His advent, the pen of the prophet was silent.

Isaiah did not indicate whether the virgin's son was to be born in a palace or a hovel. David failed to state whether

his "greater son" would be attended at birth by the royal servant of a kingly household, or utter His first cry in the ears of the beasts of the field. None of the prophets saw the tragedy of the inn.

Tragedy was there, nevertheless, and can be observed as Luke describes, with a scientist's exactness, Mary's long ride from Nazareth to Bethlehem; the jostling, noisy crowd at the tavern; the discouraging words of the innkeeper; the squalor of the stable.

And it does not relieve the stark barrenness of the scene to recall that out on the Judean hillside a heavenly light bathed the rough home-spun robes of the shepherds as they listened with frightened gaze to the angel chorus; or that at some far distant, eastern rendezvous, caravans of camels and strangely garbed Magi may have been gathering under the glow of a bright new star, for their long, tedious journey toward Jerusalem.

When on the glad Christmas morning we gather to praise God in His sanctuary, or give gifts about tables and trees loaded with every evidence of material wealth and well-being, it will add a note of humility to our song to remember that amid scenes of dire want and misery, and by the painful process of human birth, self-emptied of His heavenly glory, the King of kings was received among the sons of men. As one long ago wrote, "He was cast out of the inn, that He might live in us."

So He took upon Himself the form of a servant and the likeness of men and in the fullness of time became a High Priest touched with the feelings of our infirmities, sin apart.

### THERE WAS THE TRAGEDY OF UNBELIEVING ISRAEL.

From the standpoint of history, secular and sacred, Israel, the Jewish nation, can be honestly looked upon both as a paradox and a miracle.

As a miracle, she amazes all who seek to analyze her record. Never great in numbers, her influence upon the world cannot be computed, for it exceeds the understanding of men. Persecuted as no

other people has ever been persecuted, she survives today, not in one tiny land, but in every land. Denied the privileges of citizenship again and again, she produces many of the world's most famous citizens. Far beyond her proper ratio nationally, her people have given to civilization armies of musicians, dramatists, scientists, jurists, philosophers, statesmen, and men of letters; and this is all the more remarkable, for in all her record, she never was set forth as a national leader in any of these fields.

Men have always honored Egypt for her mathematics, Chaldea for her astronomy, Greece for her philosophy and art, Rome for her jurisprudence. But true religion, the thing that was to make the Jewish nation honored throughout the world, became the stumblingblock over which she fell into national judgment and condemnation. Having for centuries the knowledge of the plans and purposes of God, she deliberately rejected them. Holding in her hand the revealed Word of God, with which according to Jehovah's will she was to confront the evils of paganism, she locked the scrolls within the walls of her synagogues. The object of God's divine mercy for centuries, she refused to deal in mercy with others. Told to watch for the coming of the world's Saviour and given heavenly clues with which to recognize Him, she allowed Him to come and live in her midst a third of a century without owning Him as Lord and King.

Christian men and women who are led by the Spirit of God hold no hatred or racial discrimination for God's earthly people, for it is discernible in Scripture that her sad plight is caused by her spiritual blindness with which "for a season" she has afflicted herself. Nevertheless, like dishonest Jacob and disobedient Jonah, unbelieving Israel has been a disturbing element in human affairs—and will continue to be—until her blindness is removed and she sees in the Babe of Bethlehem her long-awaited and prayed-for Messiah.

Great Britain welcomes the advent of an heir to the throne with a twenty-one gun salute and the whole nation rejoices. But when the heir to David's throne was born in Bethlehem, no human voice was raised to acclaim Him King. Even the prophetic and worshipful adoration of Anna and Simeon were soon lost amid the temple din, and none aside from Joseph, Mary, and these aged two saw in the little Child the Ensign, the Counselor, the Mighty God, and the Prince of Peace.

\*Dr. Cole is pastor of the Covenant Baptist Church, Detroit, Mich.

BY

# REV. WARNER R. COLE, D.D.\*

Some years ago, Dr. Clarence E. Macartney, of Pittsburgh, published in a series of messages a sermon on "The Saddest Text in the Bible." It was not a message on Jeremiah weeping over Jerusalem, or Mary and Martha mourning for their departed brother, nor the tears of our Saviour as He wept over the city, but with his usual skill and power, Dr. Macartney built his sermon on the words, "He came unto his own, and his own received him not" (John 1:11).

Surely the tragedy of unbelieving Israel cannot be dismissed lightly. Many who name Christ's name have contributed to that tragedy by their non-Christian attitudes. Blind though Israel is, her heart is hungry. Wandering in the wilderness, she finds no place of shelter. Her ancient orthodox ritual does not satisfy her rising children, while her modern, cultured rabbis bring to her people no knowledge of the Messiah.

However, we dare not judge her. Our own hands as nations in the rejection of the Son of God are red with the blood of Christ. No people can say, "We did not nail Him there." We did. The thorns on His brow were placed there by Gentile hands, and the spear that pierced His side was a Gentile spear. How earnestly ought we at this joyous season to labor and pray for the removal of the guilt which the nations share in the rejection of the Son of God.

## THERE WAS THE TRAGEDY OF THE INFANT SLAUGHTER.

The cruelest event that attended our Lord's nativity was the slaughter of the innocent. Matthew records it in these words: "Then Herod, when he saw that he was mocked of the wise men . . . sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Matt. 2:16.)

Here in thirty-five words of one and two syllables is recounted one of the blackest crimes of history. Hidden also in these phrases are seven infractions of the Decalogue, all charged against Herod. Herod, pagan that he was, renounced the first commandment, "Thou shalt have no other gods before me." Second, Herod disregarded God's threat to visit the sins of the fathers on their children to the third and fourth generations. Third, he dishonored parenthood, assuming falsely that the children of his subjects were his to slay or permit to live. Fourth, he put his hand to murder.

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Modern Bethlehem by Keystone.

Fifth, he robbed Bethlehem babes of their God-given lives. Sixth, he bore false witness with the accusation that one of their number had plotted to drive him from the throne. Seventh, he coveted with bloody hand the power and glory which prophetically belonged to the Messiah.

Not often has such a wicked person occupied space in the record of Holy Writ. Herod was all that Satan could desire a man to be. He fathered a whole family of men and women who were avowed enemies of Christianity. Herod the Great slew the innocent. Herod Antipas, his son, beheaded John the Baptist. Herod Agrippa I, his grandson, put James to death, imprisoning Peter also. Paul suffered at the hands of this family during his two years of imprisonment at Caesarea, under the reign of Herod Agrippa II, great grandson of the first Herod.

The enemy's attacks on our Saviour's life during His earthly ministry are many

and dramatic. It was the devil's purpose to end our Lord's career before He gave His life in redeeming love upon the cross. Here at Bethlehem was the first attempt; others followed through the years.

Satan tempted Jesus to cast Himself down from the pinnacle of the temple. It was he who incited the mob to drive Christ from the synagogue at Nazareth, attempting to push Him headlong over the precipice nearby. It was the devil's power that roused the storm on Galilee as Jesus slept in the fishing smack.

Satan met Jesus bearing the first weight of the world's sin in Gethsemane, where His physical strength was swept away in great drops of blood, necessitating an angel's aid. It was the devil's hatred that pushed down the crown of thorns, and added weight to the Roman lash, causing Jesus to fall under His cross.

If only Christ could die before His hour had come! If only Calvary could be "by-  
(Continued on page 244)



Harmon

# What and Why Was the Virgin Birth?

By REV. CLARENCE W. KERR, D. D.\*

*But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Galatians 4:4, 5.*

**A** PRE-CHRISTMAS EXPERIENCE of lasting impression was our good fortune on a hot July afternoon in 1938, when we visited Bethlehem of Judea. For many weeks we had been journeying eastward from New York toward the land and traditional site of the nativity of our Saviour. Though no other day could seem so appropriate for a visit to the sacred shrine of His birth as Christmas Day, we could scarcely have been filled with more eager anticipation than we were in the heat of the July sun.

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There was a striking incongruity in connection with our journey from Jerusalem to Bethlehem and return. The quiet of the Sunday afternoon was broken by the rumbling of the armored equipment of the British empire as a military escort. We were on our way to visit the birthplace of the Prince of Peace, but local war and rumor of war were about us. Arab and Jewish hostility for one another gave rise to a situation in which even the pilgrim was not safe.

The experience that afternoon stimulated our recollection of the interesting details of the birth story of our Saviour,

a story more beautiful and more frequently related than that of any other birth. En route we passed a walled well, said to be the well of the Wise Men, in the water of which they saw reflected the star they had followed but had lost. To the left of the highway, near Bethlehem, we were shown the field of the shepherds, where they were keeping watch over their flocks by night, when suddenly angels appeared unto them and told them joyously of the birth of a "Saviour, which is Christ the Lord." In our mind's eye we could see them as they came to gaze in wonder, and then go forth with excited testimony.

Coming into present day Bethlehem, abounding in evidences of antiquity, it was easy to think of that night of travail that came to the travelers, Mary and Joseph, Mary being great with child. They were plain people, of low estate. They were poor. There was no place for them in the inn at Bethlehem. No hospitable home opened to them in their need. The first-born son was brought forth and laid in a manger.



# Troubled about the virgin birth of Jesus? Wonder why God ★ sent His Son to die? This article gives satisfying answers ★

A huge church was long ago built over the traditional site of the grotto in which the Christ Child was born. This grotto is on a lower level than the main floor of the sanctuary. In a naturally dark, but rather dimly illuminated room, well filled with ecclesiastical trappings, one is shown the supposed spot where the Virgin Mary brought forth her first-born son.

**T**HAT NEVER-TO-BE-FORGOTTEN NIGHT was one of unusual occurrences and of great mystery. Most of all, in many respects, was the mystery to Mary and Joseph. Mary was the mother. In travail she brought forth this first-born son. Joseph was looked upon as the father, but he knew he was not, and Mary also knew he was not. They knew full well that the Babe was unique; that He had no human father. The virginity of the mother, they both knew, also, was untouched.

But not for one moment did they think the Child had no father. They knew He had a very real Father, and that Father was God. Mary and Joseph had each received a divine revelation to that effect. The angel Gabriel had appeared unto the Virgin Mary and had told her that she would miraculously conceive and bring forth a son. The angel of the Lord had appeared unto just Joseph, disturbed because his betrothed was found to be with child, and had said, "Fear not . . . for that which is conceived in her is of the Holy Ghost." The power of the Highest had overshadowed Mary. Her conception was of the Holy Ghost. The Babe was God's Eternal Son, the Second Person of the Trinity incarnate, in the likeness of sinful flesh.

And so, in answer to the first part of our question, let us note that by the virgin birth we mean that Jesus had no human father at all; that Mary, the mother, was a virgin; that God was the Father; that Jesus was the Son of God on His Father's side, and the son of man (generically speaking, i.e., the son of humanity) on His mother's side. Jesus was truly "born of the virgin Mary."

The thought of the virgin birth of our Lord is more than an interesting and intriguing thought, or at least it should be. Our God is a God of purpose, not of caprice. There was a divine reason for the virgin birth of our Lord, and divine and human necessity. We do well to ask ourselves the question, "Why was Jesus born of a virgin?"

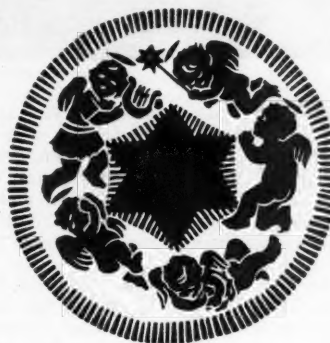
**I**N SEEKING AN ANSWER to this great question, let us consider the wonderful work He came to do. His name was called Jesus by divine appointment, both to Mary and Joseph. The word means Saviour. He came to save people from their sins.

In the story of creation we find that God made man in His own image, male and female made He them. It was God

the Son who did the creating. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made" (John 1:1-3).

Adam and Eve, our first parents, were holy, and ordered to remain sinless. They were the heads of the race. The whole race was in them, primarily in Adam. God talked to them as to a race. He gave racial commandments.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth,



and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so" (Gen. 1:28-30).

They were free moral agents. God made His will known. He told them that violation would bring death. This was quite evidently not annihilation nor cessation, but separation from His blessed presence, entailing misery, wretchedness, and woe, including physical and spiritual death, the latter being eternal suffering apart from Him.

God's love and warning were insufficient to keep our first parents from sin. They were tempted, and sinned by eating the forbidden fruit. Deliberately they disobeyed God. As a result they were driven from the garden of Eden and an infinite curse fell upon them and the race in them. We were all there, in them, thus doomed to lives of misery and the pains of hell forever.

Have we wondered why the sin of Adam and Eve brought a curse upon the entire race, ourselves included? Let us bear in mind that we were there, in them. Sin against God is an infinite sin.

It is the violation of infinite holiness. Justice demands for it an infinite penalty.

Such a demand on the part of justice is reasonable. We have degrees of fines and punishments according to degrees of guilt: so much for parking a car in the wrong place; so much for driving too fast; more if we damage property; still more if we injure a pedestrian; more yet if we kill him carelessly; life imprisonment for certain crimes; capital punishment for willful murder. By the same token, the violation of God's infinite holiness brought upon us all—upon every member of the race—infinite penalty. Certainly we should expect nothing else.

This penalty upon the race logically sentenced each one of us to eternal suffering, as can be shown. The only way I can pay an infinite penalty is through the use of the only infinite part of me—duration of life, of conscious living. All my powers are very finite, but I am immortal. Therefore the penalty upon the race, for the race sinned, and upon me as one of the race, was and is misery forever—now and hereafter, the misery of separation from God. In no other way could I, being finite, pay an infinite penalty.

**B**UT THERE WAS A REAL HINDRANCE both to the abrupt or even ultimate paying of that penalty. That hindrance was the infinite love of God. Were that penalty carried out—and justice demanded it—then God would never have the joy of our fellowship for which He longed with an infinite longing. If forever and ever I am apart from Him and in suffering, then I can never be with Him and in happiness. His love cried out for the saving of us from such penalty, and the making possible our peace and fellowship with Him.

But what could God do about it? He could not forget about sin and say, "Mankind made a terrible mistake, but I'll forget it." His infinite justice demanded the paying of the penalty, and unholy man could not live with a holy God. Justice said, No, and holiness said, No, so to speak, to any thought, humanly considered, of forgetting about just penalty.

The penalty must be paid, the sinner must die eternally. But love said, "Let's work out a plan of salvation wherein justice will be done, the penalty paid, and salvation provided for all who will accept." God could not arbitrarily save everyone, for that would deny the freedom of the human will. His problem was both to be just and also the justifier of the sinner.

There was but one way in which this could be accomplished. It was for the Son of God to come as complete man and also as the fullness of God, and in human flesh pay the infinite penalty demanded of all flesh.

There was both a human and divine



Gendreau Photo

## Christmas Blessings

By Rev. W. J. Wesenberg

Star of the Christmas night,  
Gleaming in beauty bright,  
Break forth to human sight.  
Christ brings the world His light.

Gift of the Christmas night,  
Giv'n by our Lord above,  
Revealed in glory bright,  
He brings the world His love.

Child of the Christmas night!  
Angels their songs employ,  
Make known His wondrous might.  
He brings the world His joy.

Bells of the Christmas night,  
Ringing in glad release,  
Sound forth to heav'n's great height.  
He brings the world His peace.



necessity for the Son of God thus to come and be the Saviour. None other could have met the requirements demanded. Why could not Moses have paid the penalty, or Elijah, or a far better man? Because anyone born wholly through natural generation would be one of the race and himself under an infinite curse and penalty. An individual cannot pay a debt for someone else if it is impossible for him to pay a like debt for himself. Moses and Elijah could not pay their own debt under the law and live. No one can, for the debt is infinite.

For like reason the angel Gabriel could not have paid the penalty and have been the saviour. Gabriel never sinned and therefore was not under a curse. Being holy, he had no debt to pay. He was able, therefore, to meet certain requirements. But Gabriel is an angel, not God, and is himself finite. He could not pay an infinite penalty in any other way than I could. Furthermore, he had no connection with sin. Justice demanded that the sinner suffer, not an outsider. We demand the same thing. A father or mother may offer to die in the electric chair in place of a guilty son, but society will not permit it. The guilty one must suffer. Hitler's shooting of hostages is atrocious because it is so unjust, placing the penalty of guilt upon innocent victims.

It is evident, then, that mankind's saviour could not be man or angel. It was necessary that he be without sin, and not under a curse, else he would have nothing wherewith to pay any penalty except his own. It was necessary that he be infinite in order to pay an infinite penalty and live. He would have to be of the race and embody the race in himself, so that in him and of him the race could pay the penalty, and in him and

of him the race could live. The race was under condemnation. The seed of the woman by natural generation, every individual thus born, throughout all earthly time, would be born in sin, guilty, and under condemnation. Only the Son of God met these requirements to be the Saviour of mankind.

Perhaps we have wondered over the fact that God the Father sent His only begotten Son to earth to endure humiliation, suffering, and death, rather than coming Himself and paying that price for human redemption. Many who are parents have no doubt thought upon this fact and marveled in fruitless speculation. We who are parents are eager to spare our children even at the cost of bearing the suffering ourselves. God the Father would unquestionably have spared His Son and have come Himself on the mission of redemption, but He could not meet the requirements for being the Saviour. God the Holy Spirit might also have been sent, and have come, as Saviour, but neither did he meet the requirements.

THE SON'S UNIQUE ABILITY to be our Saviour lay in the fact that He was not merely the divine agent in creation, but that all mankind was created in Him. It was the Son who created us. It was Jehovah the Son who breathed into man's nostrils the breath of life, and man became a living soul. Redemption could be wrought out justly in Him in whom we were created.

In Paul's mighty paean of praise, he gives thanks, as very accurately stated in the Revised Version, "unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of dark-

ness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Col. 1:12-17). Paul in particular emphasizes and re-emphasizes the relationship "in Christ."

And so, the Son of God came, the only One who could save us. And He came in the only way He could come and be the Saviour. Had He come in the likeness of human flesh, as angels have come, He would not have been one with us. He would have been an outsider. That would not have sufficed. The Son of God's created race had sinned; the created race must suffer; the issue of all human cohabitation throughout all time would be under an infinite curse and guilty. In order to be of the created race, one with it, the Son of God must be born a human being. He must be not only of infinite holiness and power, He must be human, racial.

The virgin birth was the only solution. Born of woman, Jesus was human; conceived of God, He was Deity. Being of God and mankind, He was a new creation. Had He been only man, as we are, having both human father and human mother, He would have been sinful and infinite, and we would have had no Saviour. Had He been only God, He would have been separate and apart, and an outsider could not pay the penalty. The race must suffer.

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**H**OW THOSE WORDS ECHO in the hearts of American mothers today—"a son given!"

The nation has met the challenge of the foe, but not without sacrifice. Homes have been broken, usual pursuits of life have been set aside, fortunes have been lost, careers have been forgotten, and hearts have been run through with the sword of sorrow. We count theirs the greatest sacrifice who have offered themselves upon altars of freedom, whose bodies have become the ramparts of democracy, whose courage has been the ammunition for the guns, whose very breath has become the hot doom of every tyrannical scheme in the whole world of today.

But if Isaac upon the altar was the larger giver, Abraham beside the altar was almost his equal. If the son given has paid the greatest price, they who gave him are almost his equal.

Can someone enshrined within our hearts be torn out of our very lives and no pain be felt? Can any anesthesia beguile from us the pungent, throbbing ache of love robbed of its golden treasure? Can any words catch all the tender sobbings of the heart? "A son given."

Oh, it may not have been a son in human relationship, but what matter that? It was someone you loved. Mother, father, sister, brother, wife, sweetheart, child—what matters who did the giving? If you loved, you bent above the name and whispered it over and over, and it did not sound unlike the word "son."

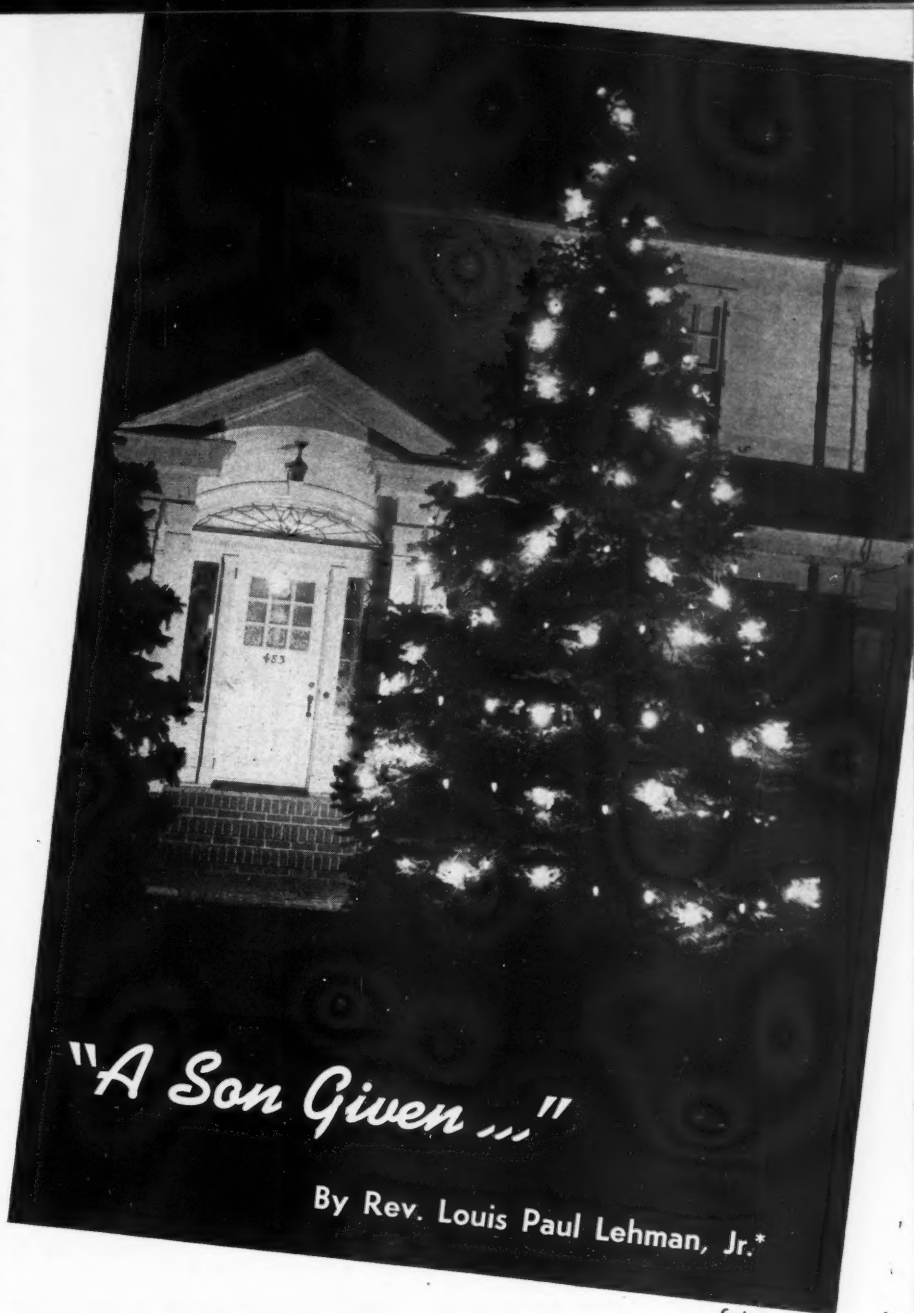
In all of this, while tears still veil your eyes and grief clutches at your heart like an angry wind shaking trees with an autumn gale, the echo of your sobs can open the heart of God like the hand of revelation. God gave a Son, His only Son. The old prophet must have trembled as he looked deep into the will of God, and he must have seen the cup of sorrow God would drink. "Unto us a son is given" (Isa. 9:6).

**Y**OU HAVE GIVEN for us—God gave unto us. Let me change it. You have given for yourself, for your home, for your future, for your country, for all and for everything which will be part of the world of tomorrow, for all and for everything that will be gladdened and enriched and protected by that sacrifice. It is the only way that you know how to give, for something or someone.

But there is a manner of giving which only the Infinite knows. The heart of the Father broke with grief too deep for us to fathom—He gave His Son unto us. Unto us—unto us the unworthy! Unto us the rebels! Unto us the despisers! Unto us who esteemed Him not! Unto us, to be treated as we will, to be rejected and scorned and hated and crucified, if it should be that we would choose to treat Him so. And we did!

Two thousand years ago there was no place for Him to be born but a stable, and no place for Him to die but on a cross. There was a star in the sky, there was a song on angel lips, there was a trem-

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## "A Son Given..."

By Rev. Louis Paul Lehman, Jr.\*

Gelloway Photo

bling earth for His agony, and a darkened sun to hide His shame—but He was given unto us! Unto us, and we hailed Him one day and condemned Him the next; we spread palms before Him on Sunday and clamored for His blood on Friday.

And have we to whom He is given changed in our attitude since the night He was born among men? Oh, no, you cannot tie His hands and subject Him to open ignominy, but you do shut the door of your heart to Him and thus wound Him again. Or you can open your heart to receive Him, let Him be your Saviour and Lord, let Him share in your joys and sorrows; and then His heart will be glad and God will smile, for God gave His Son "unto us."

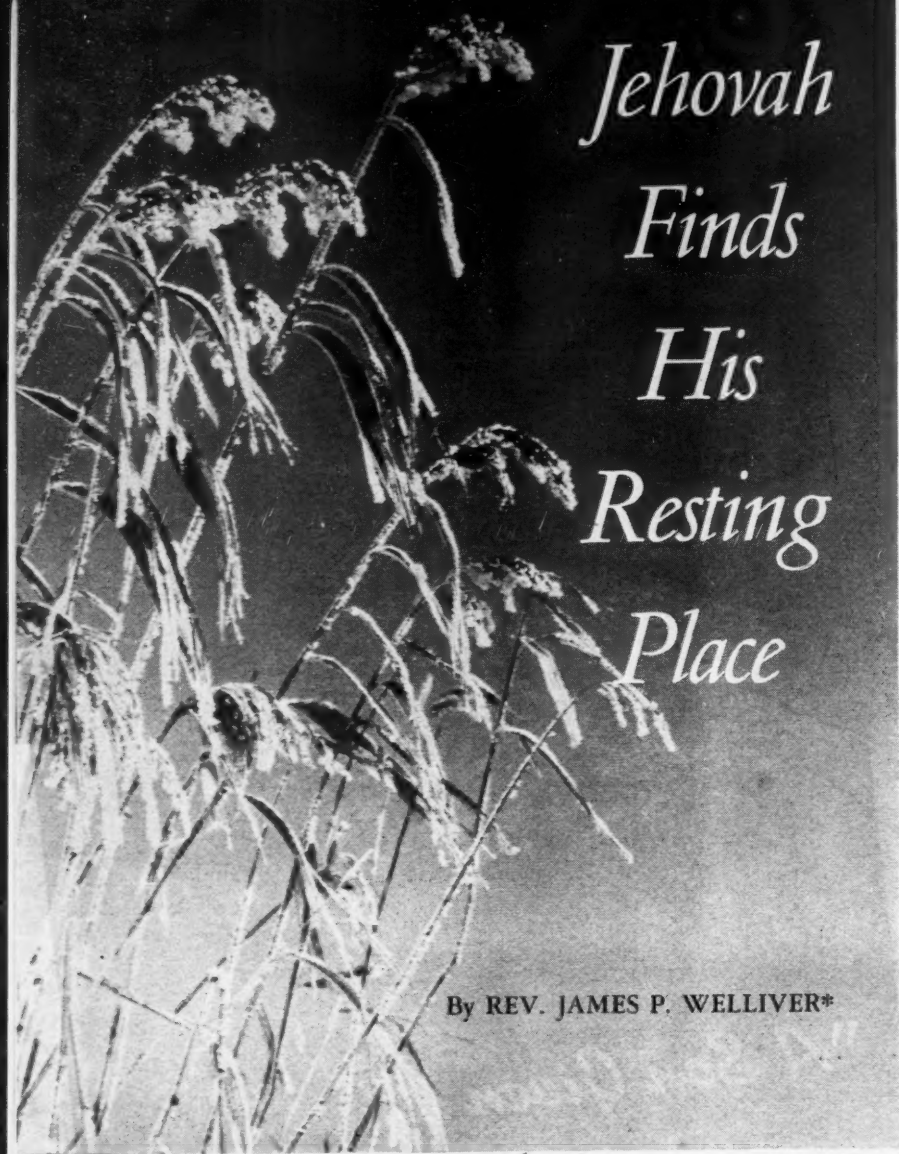
"A son given." It is a wondrous thought, revealing once more that man

was made in the image of God; that you can share, at least to some degree, in an action of God Himself—you can give. And no gift is ever lost; you must always find it again. It is not easy to trace a gift through all the hands which have touched it, but it would be a lie to say that any gift is gone forever. These are the only things we can keep, the things we give.

You have given a son, and you shall find him again in every schoolboy that trudges down a country lane or a city street. You shall find him in every peaceful valley that is free of terror, in every town whose lights are trimmed at Christmas, in every flag of red, white, and blue that arches this land like a

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# Jehovah Finds His Resting Place

By REV. JAMES P. WELLIVER\*

Reindahl, Photo

*Lo, we beard of it at Ephratah: we found it in the fields of the woods.*

—Psalm 132:6

**W**HAT DID THEY HEAR at Ephratah? What did they find in the fields of the wood?

Psalm 132 is not usually reckoned among the Messianic psalms, yet this verse brings a hint of the nativity that leads to happy meditations.

In verses 1 to 5, David reminds the Lord of his vow that he would not rest till he had found a place for the Lord, a habitation for the mighty God of Jacob. Then he says, "Lo . . . we found it in the fields of the wood." Do we strain the meaning in suggesting that what they found at Ephratah was the very object of David's zealous quest, a dwelling for the mighty God of Jacob?

Ephratah is Bethlehem. It has borne both names, and Micah puts them to-

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gether, as if God would guarantee the identity of the tiny spot. It was here they found what the temple of David's labors could never truly be, a rest into which the mighty God of Jacob could arise and enter, with the ark of His strength, the great symbol of redemption, where His priests could be clothed with salvation and His saints shout aloud for joy.

It was here they found the place where God could end His age-old warfare against sinning humanity and sin, and say, "This is my rest forever: here will I dwell; for I have desired it" (v. 14); not a house made with hands, but the living reality of which the temple was but a type.

**W**E KNOW WHAT THEY HEARD of at Ephratah and found in the fields of the wood. It was the Babe among the beasts in the inn. And what was it

★ ★ ★

Bethlehem lived through  
ages of obscurity for  
its hour of triumph

★ ★ ★

then that they really found?

In Hebrews 12 we are exhorted to "consider Him who endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds." This is that One. He is enduring that contradiction of sinners still, as He endured it for forty centuries before they found Him at Ephratah and heard the tidings in the fields of the wood. This is the Son of God, who had had no rest since sin began, all the way from Eden to Ephratah. The record of the contradiction of sinners is unbroken.

Jehovah could not rest, for the creature of His image, the delight of His heart, had gone astray and had to be punished, driven from Paradise. Again, he had to be almost destroyed with a flood, and soon Jehovah had to go down to see him building a tower to heaven, and was compelled to change him from one nation to a thousand.

Later, it was necessary for Him to turn over the rebellious race to the lusts of their own hearts, and call out one man by whom He could bring forth a new people. He rescued that people from Egypt's slavery and idolatry, and suffered their manners in the wilderness, while in their promised land they changed His glory for idols, till He was compelled to cast them out of their land, as it is this day.

This is He whose prophets were slain, who told of His coming, His grace, His passion, His salvation, and His triumph. And it is He who, after all the centuries of sorrow, looked down and said: "I have borne with them, I have suffered their manners, I have chastened them, I have almost cast them off, but I love them still. I will go down and become one of them. I will manifest My grace not only, but I will find My rest. I will end this war with sin. I will take back to Myself My own; and where I find rest they shall find it also."

So, after forty centuries of such contradiction of sinners against Himself, Jehovah, the One for whom David here declares His zeal, descended from the glories of high heaven to become one with these contradicting sinners.

This is what they heard at Ephratah, and found in the fields of the wood. Here is where the Lord Jehovah arose into His rest, with the ark of His strength. Here is the mercy seat, the place where sinning souls can find rest—in Christ.

This is the depth of God's condescending grace, the lowliness of a birthplace among the beasts. Yet it was the beginning of greater contradictions, of greater humiliation. For they followed the Babe, the Youth, the Man, till they had done what was the worst—and the best—that

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Moody Monthly

**W**E ARE IN NEED of a vocal and articulate faith. Christianity has lost its voice. Christians, like Arctic rivers, are frozen at the mouth. Amos spoke of those who kept silent in an evil time. Today is a day of good tidings and we hold our peace.

There is no worse sin in the catalogue than sinful silence. We are talking aplenty, but most of it doesn't amount to much. There are talkative Christians who remind us of Sam Jones' engine that stopped running every time the whistle blew.

There are sermons and speeches aplenty, but we are reminded of the preacher who prefaced an announcement by remarking, "Now before I preach, I want to say something!"

There is discussion aplenty, mending the postwar fences of the world instead of sweeping out our own backyard, tending the vineyards of others and neglecting our own.

There is advice aplenty, but the gospel is good news, not good advice. We sing, "I love to tell the story," but we don't tell it much.

And yet the condition of Christians and churches is revealed by their speech. "Tell me what you eat and I'll tell you what you are," say the diet faddists; but truer still is, "Tell me what you talk about and I'll tell you what you are." It has been said, "What is down in the well of the heart will come up in the bucket of the speech."

Many of us remember the old-fashioned country doctor who treated everything from spring fever to galloping consumption. He used to come lumbering in with his bulging pill bag that looked as though it might explode at any moment. And he always began his examination with, "Let me see your tongue." No matter whether the trouble was dandruff or fallen arches, he started with the tongue. He usually took a spoon handle—not one of these modern dainty what-you-may-call-its—to depress the tongue while he peered down the esophagus. But he always started with the tongue.

Now that is a good way to examine a Christian, for our speech betrays us. We are talkative enough about everything else, but we are dumb as witnesses. We have lost our voice and the string of our tongue needs to be loosed.

**T**HE CHRISTIAN EXPERIENCE is an experience with a voice. We may be dumb, but there is nothing dumb about it. It begins with vocal repentance:

\*Prominent southern preacher and author.

Christians and churches are revealed by their speech  
A convicting plea for more talking of the right kind

# THE LOST VOICE

BY REV. VANCE HAVNER\*

I cannot speak.—Jeremiah 1:6

I will not . . . speak.—Jeremiah 20:9

We cannot but speak.—Acts 4:20

"Take with you words, and turn to the Lord: say unto him, take away all iniquity, and receive us graciously: so will we render the calves of our lips" (Hos. 14:2).

*Take with you words!* Mission converts often pray, "God be merciful to me a sinner." Some tell us that it is not correct dispensationally so to pray, and we know there is nothing meritorious about it; but it generally indicates reality when a sinner begins to call on the name of the Lord.

We Christians need to take with us words and give God information about ourselves when we sin. Some sins need to be confessed to others; some to the church; all to God. David said, "Against thee, thee only have I sinned." He had sinned against himself, against Uriah, against Bathsheba, against the nation; but he knew that sin in the last analysis is something between us and God.

Nowadays we are so nice that we never get much further than admitting that we are not as good as we ought to be. We may even say in prayer, "If there is anything wrong, please remove it"—a useless "if" for usually there is plenty wrong! But we need to take with us words and get down to business in repentance and confession. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24)—that is the voice of repentance!

Then, repentance should be accompanied by *faith* with words: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). If one-half of these statements is to be taken literally, so is the other. While we are saved by faith in Christ alone, confession is the outward expression of an inner experience, and it is manifest that God's Word teaches that heart faith shall be accompanied by mouth confession; not merely the testimony of life, but of lip. Faith is vocal. "I believed, and therefore have I spoken" (Ps. 116:10).

When Zacharias doubted the angel's message, he was told, "Thou shalt be dumb." Later, when he honored God's word, "his mouth was opened immediately, and his tongue loosed, and he spake, and praised God" (Luke 1:64). Doubt brings dumbness, but faith brings delight. Doubt closes the lips, faith opens them.

There should also be in the Christian experience *praise* with words: "By him therefore let us offer the sacrifice of praise to God continually, the fruit of our lips giving thanks to his name" (Heb. 13:15). Our praise should be vocal. The heart may be full of praise, but the world will never know it until it loosens the string of the tongue.

And there should be *testimony* with words. "Let the redeemed of the Lord say so" (Ps. 107:2). Not only "live so" but "say so." You may be saved, sanctified, satisfied, washed in the blood, filled with the Spirit, and on your way to glory, but this lost world will never know how precious Jesus is to you if the devil has paralyzed your tongue.

Repent with words, believe with words, praise with words, testify with words—here are four voice lessons we need to





"The world in solemn stillness lay."

Gendreau photo

learn today! Why are we so speechless and tongue-tied? Why do we fear to own His cause and blush to speak His name?

THREE EXCUSES ARE OFFERED in our texts. Jeremiah said, "I cannot speak." "I cannot do it; I am but a child; I am too weak." In other words, "I do not have the strength for it." Temperamentally, Jeremiah was shy, timid, sensitive. And yet God seems to call many such to the ministry!

But we wonder whether one cannot have too low an estimate of himself as well as too high. Of course, we are to have no confidence in the flesh, but I am thinking now of ourselves as personalities. We are not to think more highly of ourselves than we ought to think, but we are not to think too lowly. After all, it has been said that true humility does not consist in thinking meanly of ourselves, but rather in not thinking of ourselves at all.

Our churches are filled with people who continually whine, "I cannot pray; I cannot testify; I cannot teach a class; I cannot do personal work; I do not have the strength for it." God would say to all such what He said to Jeremiah, "Say not, I am a child."

It is generally the one-talent man who is most likely to hide his gift with excuses of inferiority. But we should neither boast nor belittle ourselves. When I hear a man habitually belittling himself, I am as suspicious of him as if he boasted. It is as bad to say that two and two make three as to say two and two make five. There is really more hope for a boaster, for he may hit his head against hard facts sometime and learn a thing or two; but a belittler is likely to live and die in his mock humility.

Let us never say when God calls us to speak, "I do not have the strength for it." Of course, we have not the strength, but when He calls He obligates Himself to help us, and we can do all things through Christ who strengthens us.

THERE WAS ANOTHER WHO SAID, "I cannot speak." He did not use the same words, but it amounts to the same thing. Moses said, "I am not eloquent . . . but I am slow of speech, and of a slow tongue" (Exod. 4:10). In other words, "I do not have the science of it."

We make a lot of that these days. In fact, if a preacher has not studied the science of preaching, it is assumed in some quarters that he cannot preach, so

he is not ordained until he finishes a seminary course. Now there is a science of preaching and it is well to know it, but if we left out of church history those leaders who never studied the science of it, the pages would be ragged indeed. Moody often got his English wrong, but the theologians of Scotland and England sat at his feet. That is not a plea for ignorance; but not knowing the science of speaking should never silence the lips of any man.

Our churches are working day and night turning out study courses, diplomas, and certificates on the science of this and that. But the mountain labors and brings forth mice. The finished product is not moving the world. A generation ago the experts had their "i's" dotted and "t's" crossed on how to reach the multitudes for Christ. Then Billy Sunday came along, broke all the rules and did it!

It is well to study how to be eloquent, efficient, effective; but never excuse yourself by saying, "I have not the science of it."

THERE IS A THIRD POPULAR EXCUSE. Jeremiah is now in distressing circumstances. He has been smitten and put in the stocks and made a public spectacle. I can imagine the passing crowd saying, "Look, there is the prophet who is supposed to have God on his side. It looks like it!" To one of his tender, sensitive nature, it was almost unendurable. Finally he said, "I will not speak. Circumstances are against me. Conditions are not favorable. It is an evil time and I will be silent." In other words, "I do not have the setting for it."

Today that excuse is common. "I cannot speak for Christ in my home, where I work, my community. The surroundings are not suitable." Isaiah could have said that. God called him to speak, but informed him that the people would not listen. And our Lord and Paul both used those very words of God to Isaiah to explain the indifference of their own day and generation.

If you are waiting for a favorable setting, you will never find it in this world. The testimony of Christ is foolishness to the natural man. The very fact that the days are evil, the surroundings adverse, is a challenge; all the more reason why we should speak and not be silent. If persecution has put you in the stocks and the world laughs, don't fold up and say, "I will not make mention of Him nor speak any more in His name." Remember, our Lord was despised and rejected; the setting was never in His favor.

"I do not have the strength for it; I do not have the science of it; I do not have the setting for it." Compare all that—"I cannot speak; I will not speak"—with Peter and John before the rulers: "We cannot but speak the things which we have seen and heard." And in justice to Jeremiah, let it be said that he arrived at the same conclusion: "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9).

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# Christian Partnership

By CHAPLAIN HAROLD L. FICKETT, Jr.

**G**od is faithful, by whom ye were called unto the fellowship [partnership] of his Son Jesus Christ our Lord.—I Corinthians 1:9.

Simplicity of expression, profundity of thought, and directness of approach are phrases which characterize the closing statements of Paul's introduction to the book of I Corinthians. God is faithful! Beyond the peradventure of a doubt, down through the centuries, God manifoldly has demonstrated that He is Fidelity personified; for He has constantly defended the cause of righteousness and befriended the people who have devoted themselves to such cause.

Paul wanted the Corinthian Christians to be aware of the fact that this faithful God of the universe had been the means whereby they had been given an invitation to be the life partner of Christ. Yes, this faithful God not only has called in the past, but is calling at the present moment, men, women, and children into a sacred partnership with His Son Jesus Christ, the Lord.

When the word partnership is mentioned, immediately the mind takes its flight from the realms of the spiritual, religious, and theological into the realm of our contemporary economic structure where one of the most lucrative business organizations is the partnership. Such an economic partnership has been defined by a uniform act of Congress to be, "an association of individuals for the purpose of carrying on a business for profit."

This definition indicates clearly that an economic partnership is made up of three elements—an association, a business, and a profit. When the individual takes Christ to be his life's partner, he enters directly into a wonderful association, he engages in a great business, and he realizes a grand profit.

**I**N THIS WONDERFUL ASSOCIATION, Jesus Christ, who is the Rose of Sharon, the Lily of the valley, the One altogether lovely, and the fairest of ten

## What it means to do business for God!



thousand, becomes the senior member. In every economic partnership each member of the firm has a definite contribution to make. So in this Christian partnership Jesus Christ contributes salvation to the believer. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

God the Father likewise becomes a member of this wonderful association. Again and again the New Testament teaches very definitely that wherever the Son is, there the Father will be also. Jesus Himself said, "I and my Father are one." God the Father contributes the power which enables the partnership to overcome all human obstacles.

It is wonderful to know that our God is a God of power. He had power enough to speak a universe into being. He had power enough to breathe into a clay image so that it became a living soul. He had power enough to make a Jewish peasant woman the virgin mother of the Christ. He had power enough to loose the shackles of death from His own Son, whereby we may preach the glories of the resurrected Christ. He has power enough to send His Son back to this earth the second time, not as the suffering Saviour, but as the King of kings and Lord of lords.

This power He has given to His Son, who in turn is willing to give it to His associates who will go out and dare to live courageously, doing His will. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations" (Matt. 28:18, 19).

Our God is a triune God! He is God



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the Father, God the Son, and God the Holy Spirit. Not only does God the Father and God the Son enter into this wonderful association, but likewise God the Holy Spirit.

Just before Jesus was apprehended by the Roman soldiers, He sought to prepare His disciples for the experience. Hear His words: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth whom the world cannot receive" or "whom the world cannot take by force" (John 14:16, 17). While Jesus was here in the flesh, He allowed the Roman soldiers to arrest Him, but the Holy Spirit who resides in the heart of the believer cannot be taken by force. He remains there to give direction to the believer's activity and to comfort him at all times.

This fact has been a constant source of comfort to me and to my family. I have an aunt, an uncle, and two cousins, missionaries to the Chinese, who are now interned as prisoners of the Japs. I do not know whether they are getting the proper food, clothing, and shelter, or proper medical care; all I can do is pray that they are. I do know, however, that the Holy Spirit is residing in their hearts, ministering to their needs and comforting them in this time of crisis. I know further that all of the army, navy, and air force of Japan cannot in any way take Him from them. Thanks be to God for this wonderful comfort!

**N**OT ONLY DOES THE BLESSED TRINITY ENTER into this association, but likewise, Christian people all over the world. They, too, have a contribution to make—Christian fellowship.

Not long ago we were anchored off Letoka in the Fiji Islands. Just at sunset I was leaning over the rail of our ship,

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Cairo combines the glamour of ancient Egypt with the atmosphere of a modern city.

**W**HEN JOSEPH dramatically disclosed himself to his brethren, we read they "could not answer him; for they were troubled at his presence"

(Gen. 45:3). It was a terrible moment for these men, when they were brought face to face with their past sin and guilt.

They recalled the youth they had hated and cast into the pit, his anguish when they sold him into slavery (Gen. 42:21), the lies they told their father to cover up their guilt, and the sorrow they had caused him by their base conduct. It would seem they had come to believe their own lie (44:20), and now their lie was exposed, their sin had found them out (Num. 32:23). Their brother, whom they had treated so cruelly and shamefully, now confronted them as the governor of Egypt.

The situation was now reversed. Once

he was in their hands, and his cry for mercy fell on deaf ears. Now they were in his hands. But there was no call for mercy; their deep sense of guilt struck them dumb.

Joseph broke the silence by telling them not to be grieved or angry because they had sold him, for "God did send me before you to preserve life." God had overruled all for their good, "to save their lives by a great deliverance." The very disaster which had befallen him had been transformed into a triumph by God.

**N**OW JOSEPH DID NOT SAY this to make things easy for them. He was not condoning their guilt; he was expressing the deep conviction of his heart. He mentioned it no less than four times. The last occasion was after

REV. ARTHUR HEDLEY\*

Jacob's death, when the brothers, still conscious of their guilt, were uncertain of Joseph's forgiveness, and feared that now they would suffer for their sin. Joseph bade them dismiss their fears. He stood before them, not as a judge "in the place of God," but as a brother.

"Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:19, 20; Ps. 105:17). He regarded their base deed as the means God had used to fulfill His own redemptive purposes. He saw that God took the wrong they did and had used it for His purpose, adapting it, out of His loving power, to His great design.

Joseph referred the whole order and purpose of his existence, all that had been adverse, all that had been prosperous, to God. His brothers had sinned against Him, they had done these things in defiance of God's will, but God had used even their violence, their unbrotherly conduct and base bargain, to serve His own great ends. God is not helpless amid the wreckage of His plans; He is master of the situation.

At a time when Hudson Taylor was sorely tried by a storm of criticism from press and Parliament, he remained tranquil because he refused to look "at second causes." His trials were in God's hands. He believed that it was with God, and God alone, he had to do. In an article he wrote at that time, he said:

"Oftentimes shall we be helped and blessed if we bear this in mind—that Satan is servant, not master, and that he and wicked men incited by him are only permitted to do that which God by His determinate counsel and foreknowledge has before determined shall be done. Come joy, or come sorrow, we may always take it from the hand of God."

The Jews out of envy (Matt. 27:18) purposed to destroy Christ, to put Him out of their way forever, even as the brothers of Joseph thought to do when they sent him as a slave into Egypt. But the love of God took up the treachery of Judas; the envy, hate, baseness of the chief priests; the cowardice, injustice of Pilate, and made these the very means whereby Christ was able to offer Himself as a vicarious sacrifice for

\*Mr. Hedley is a clergyman in Dunstable, Beds., England.

# The Victory of God

## in the Disasters of Life

In the midst of disasters and defeats there may be tranquil victory. God has promised it.



the sins of the world. The evil intentions and deeds of man were overruled for the good of mankind. In that act of murder the Son of God offered up and poured out His own precious blood that He might become the Saviour of the world (I John 2:2; 4:9, 14).

**W**E ALL HAVE TO PASS through much tribulation and temptation. Evil men and women try us sorely in our daily vocation. In the armed services or in the factory, many believers have been tried and tempted as never before. Many gifted souls are disabled. They yearn to be more active in the fight, in the cause of Christ and the extension and establishment of His kingdom.

In time of trial and distress Job cried out, "Why is light given to a man whose way is hid, and whom God hath hedged in?" (Job 3:23). How can the apparent evil in our life be reconciled with the goodness of God? Why has He allowed this thing which has happened to us to come to pass? Why has He permitted this bereavement, this sickness, this trouble in the home, to wreck our happiness?

At present we may not see any beneficent purpose behind it, but we must take everything as if it came from Him, and see in everything the workings of His love. Nothing is against us, *all* is for our good.

When the sons of Jacob returned with the news that the ruler in Egypt had

treated them as spies, imprisoned Simeon, and demanded that they bring Benjamin back to prove they were true men, the patriarch exclaimed, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me" (Gen. 42:36).

In reality all was for him. Joseph was prime minister of Egypt and was raised up of God to be their deliverer. Simeon was under the watchful eye of a brother who sought only his good. This strange mysterious potentate, who wanted to snatch Benjamin away from his heart, was his own long lost son, who was yearning to see him, to embrace and kiss him.

The things that seem evil in our lives are working for our good *now*, and we are to believe it and live in that faith *now*. Paul doesn't say that one day we shall see all has been for our good. No, he says, "We know that all things work together for good to them that love God" (Rom. 8:28). He lived in this faith and drew from it comfort, strength, and inspiration. The beneficent purposes of God are being fulfilled in us *now*, and we shall be helping God when we believe it.

### Peace on Earth - - - By Thomas M. Seller

The earth was filled with lust and hate  
Two thousand years ago;  
Men had no hope of better fate  
Than death, which might, perchance,  
abate  
Their bitter pain and woe.

Rome's iron heel bestrode the earth  
To murder, rob, enslave.  
Of hope and peace there was a dearth;  
Men's souls were held of little worth,  
For there was none to save.

Then, in the fullness of His time,  
God sent His Son to die  
To pay the price of human crime,  
To give to men a hope sublime  
Of life with Him on high.

He died for us, and rose again  
Sin's power to destroy;  
He wrought an end to grief and pain,  
And every heart where He doth reign  
Is filled with peace and joy.

**W**HAT WILL HAPPEN when we live in the conviction that all is working for our good? Our outlook on life will be completely changed. Acting in that belief we shall see even now the good God has designed for us.

There was a time when, humanly speaking, Paul's outlook was very dark. He was in prison, perhaps on the eve of martyrdom. False brethren occasioned him fresh annoyance, "supposing to add affliction to his bonds." To his friends at Philippi, the things which had befallen him in Rome seemed to spell only disaster. Believing that God ruled over all, he saw things from a different angle. He saw that God was using his imprisonment for the furtherance of the gospel. His Roman guards heard the gospel from his lips and his message had been discussed in Caesar's court. His beloved converts had become emboldened to speak the word without fear (Phil. 1:12-19). In the apparent defeats and disasters of life he saw that God, not Satan, was the victor.

Living in the faith that our times are in God's hands, that He is behind all, though not responsible for all, and is

(Continued on page 229)

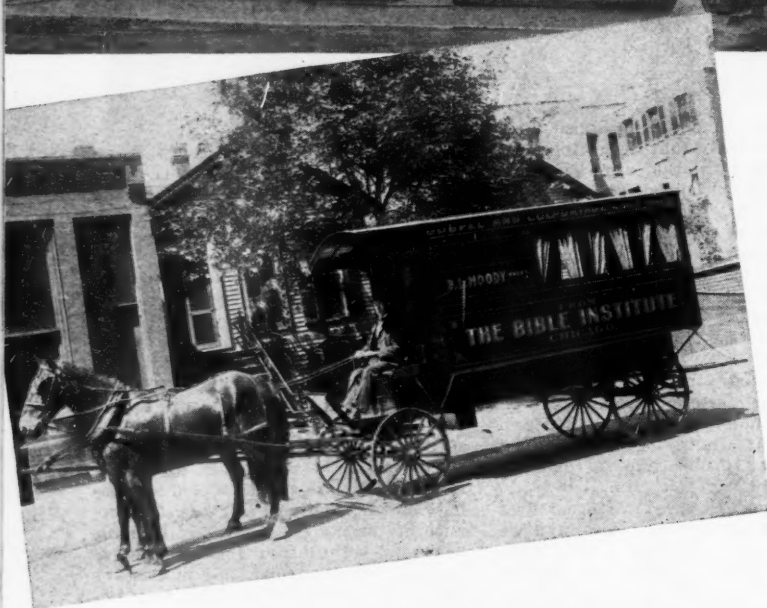
But men in pride would not receive  
God's gracious gift of life;  
Their sins they did not wish to leave,  
His judgments they would not believe,  
And made their choice of strife.

Once more the earth is filled with hate  
And bullets whine and sing,  
And peace is sought by small and great;  
Yet God says wars shall not abate  
Till earth receives her King!

But, Christian, be not filled with fear,  
However dark the hour!  
The fullness of God's time is near;  
Our Lord from heav'n shall soon appear  
To reign in mighty power.

All who oppose He will destroy  
With gleaming two-edged sword;  
Then, wars shall never more annoy,  
And all the earth shall shout for joy  
To praise her mighty Lord.





Original home of Bible Institute Colportage Association.

Offices and shipping building occupied from April, 1926, to April, 1942.

Gospel and Colportage carriage used during Mr. Moody's time.

**I**T HAPPENED during one of this country's depression years. After months of feverish searching for employment in this great Chicago metropolis, my attention was riveted one day on an advertisement in one of the city's daily papers.

A Christian publishing house on the near North Side needed help. This then was the break in the cloud for which I had prayed and watched. My answer sped to the key number given, and I waited. The reply came, but it seemed a strange one. An interview was requested at 9:00 p.m. The place was unfamiliar.

Counsel was accepted, and for safety I was accompanied to the very threshold. It was on a street with a so-called stub-end, a half city block to the north of a

\*Faithful service in the Colportage and publishing work of the Institute provides the writer's background for this article.

street car intersection. Near the east stub-end, for the street has two, there appeared on the south side a five-story red brick building; on the north side, diagonally across, stood a beverage bottling concern with a wagon-door-wide entrance. On that same north side, but to the east, two frame cottages were tucked in out of the way.

On my approach that night I favored the brightly lighted, red brick building; but the number over its door was 83 Institute Place. I sought number 80. Darkness had settled heavily upon the street level in front of the cottage where I next stood, greatly perplexed by the crash of brasses belonging to a band practice on the second floor. There seemed to be no possible relation between the advertisement I was answering and that band hard at work, judged by the noise it was making.

Not to be deterred longer in my quest, I stepped down upon a plank-and-cinder path inside a picket fence. My eyes began to decipher a name, gold-lettered, upon a long, black signboard half hidden in the darkness. With certain misgivings, in spite of the name I read, I groped my way along to the door and entered.

**I**NSIDE I SAW AN AISLE, flanked right and left by high wooden cases with

## Out of the Past

sliding doors and other office equipment. A man, both short and slight of stature, wearing glasses, with an unmistakable aura of being all business, approached, greeted, then ushered me around that furniture-wall into the desk-filled enclosure beyond. The farthest corner desk was selected and a magazine was placed before me to occupy my attention until my turn should come. Several lights from four-armed fixtures, employing gas mantels and reflectors, provided eerie shadows around the room. I could see that there were several other applicants awaiting interviews.

At last my turn came, and I was questioned—grilled would be an appropriate term for those days. Promise of later news, should it develop, was the terminating hinge at 10:00 p.m., which opened the door and sent me out into the night, to make a better, albeit hurried, appraisal of my surroundings.

The cottage of that interview that night was none other than the home of the Bible Institute Colportage Association, engaged in dispensing gospel literature to the ends of the earth. Vast quantities of red paper-covered books at fifteen cents each, eight for one dollar, were shipped out every week.

The man I met first, he who turned night into day in favor of the progress of that work, was the organization's indefatigable secretary, William Norton, an appointee of D. L. Moody.

Two weeks went by; then came the brief notification that if I was favorable I was to come immediately, after 9:00 a.m., fortified "with lunch" and prepared to "work."

The meaning of work, yes, and many of life's precious lessons, were learned

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in that cottage office, the experiences serving always to put "iron" into the soul. It could not be otherwise with men like D. L. Moody, the founder; William H. Holden, president; R. A. Torrey, vice-president; A. P. Fitt, superintendent and editor; William Norton, secretary, and A. F. Gaylord, treasurer.

A BIT OF HISTORY seems in place.

Mr. Moody was holding meetings in a western city in the fall of 1894, and wanted some books to give to inquirers. He called at a local bookstore, but, although the shelves were loaded with fiction of all kinds, he could not procure a single low-priced religious book.

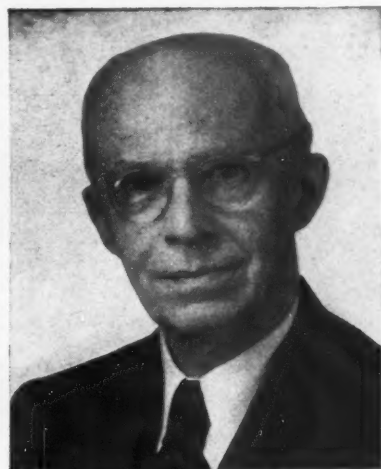
This caused him to make an investigation, and he discovered that in the great

It was in that cottage office we learned to know the "best books for Bible believers," and to thrill to the reports sifting in, telling of the circulation of *Revival Hymns*, which figure climbed from 200,113 copies in December, 1906, to nearly 300,000 by 1908, a result of the evangelistic work of Dr. R. A. Torrey and Charles M. Alexander.

Never shall we forget Mr. Alexander's descent upon the Colportage office one day. His call for a song or chorus preference right in the midst of our work, finally wrung from one of the shy group, "I Will Be Like Daniel Bold." We did our best to sing it for this leader who made us feel that he sincerely enjoyed being counted one of us and one with us.

Nor can we forget that memorable day in 1921, when the Hon. William

(Continued on page 227)



William Norton, secretary and manager appointee of Mr. Moody, now director of the Colportage Division.

Don Norman, director of Moody Press.

Miss Thompson is in charge of wholesale sales.

A sectional view of the enlarged Moody Press book store.



# Pass into the Future

By Elizabeth A. Thompson\*

state of Wisconsin, for instance, there was but one bookstore that pretended to carry even a limited assortment of religious books, the booksellers stating that there was no call for them.

Mr. Moody returned to Chicago, determined to do something to fill the gap which he had discovered. He consulted prominent Christian workers, who said, "People won't buy religious books; they are too expensive."

"Then their price must come down," said Mr. Moody.

He saw some publishers, but his proposals received a cold welcome. The only way to reduce the price without working on a charity basis would be by printing large editions. No publisher was willing to take the risk in the absence of any special demand.

Seeing that nothing could be hoped for from others, the Bible Institute Colportage Association was formed, and perpetuated with the purpose:

To produce good literature at a price within reach of all.

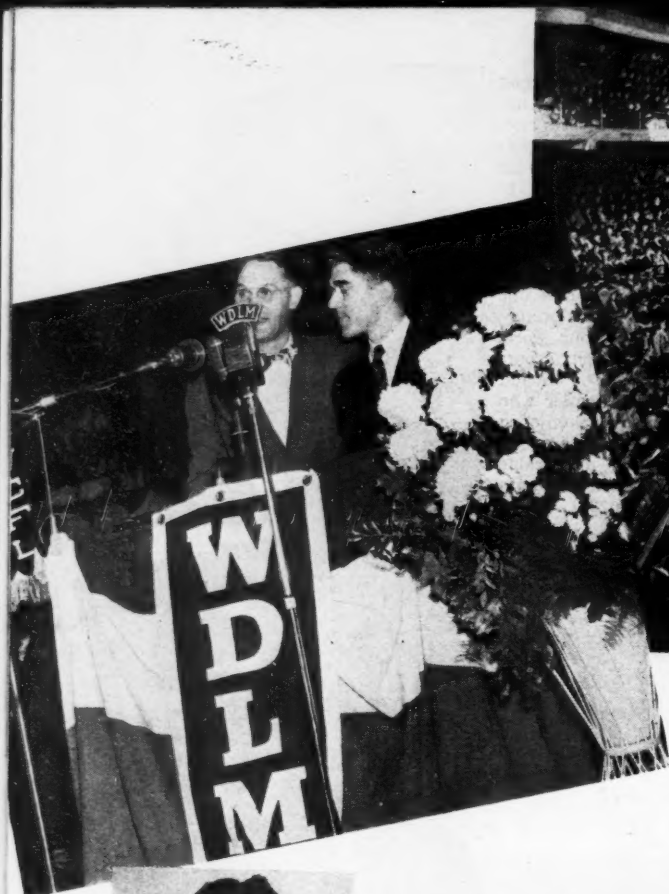
To carry the gospel, by means of the printed page, where church privileges were wanting or not embraced.

To supply suitable religious reading for distribution among all classes, young and old.

To provide a profitable means of employment.

There in the cottage office we read and heard of colporteurs carrying the inexpensive paper-covered books into nearby tenements, rural communities, evangelistic services, prisons and jails, and to men in the city fire stations, spurred on as they were continually by the energizing efforts of A. P. Fitt and William Norton.

December, 1944



# Youth f



More than 28,000 persons attended the Victory Rally of Chicagoland Youth for Christ held in Chicago Stadium, Saturday night, October 21, under the direction of Torrey Johnson.

Mr. Johnson introduces Gil Dodds, holder of the world's record as indoor mile runner.

Jack Wyrzten, pioneer and director of the New York movement.

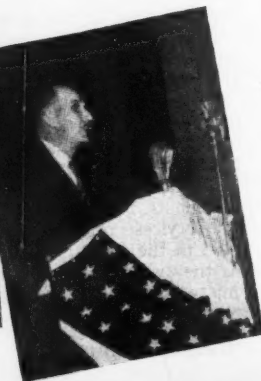
John Huffman, director of Boston Youth for Christ.

Indianapolis group is under the leadership of Roger Malsbary.

The thriving youth program in Washington, D.C., is directed by Glenn Wagner.

Walter H. Smyth leads the Philadelphia group.

Richard Harvey is director of the St. Louis movement.



AS "YOUTH FOR CHRIST" MOVEMENTS continue to take root all over our country and bring with them the salvation of many young people who otherwise would not have heard the gospel, sponsors of the Chicagoland Youth for Christ organization are rejoicing over a God-guided and God-blessed giant "Victory Rally" held in the Chicago Stadium on Saturday night, October 21.

That night long will be remembered by Christians in the Chicago and Midwest area.

In preparing for the service, Rev. Torrey Johnson, energetic pastor of the Midwest Bible Church in northwest Chicago and director of Chicagoland Youth for Christ, had asked Stadium officials to put every available seat in the large Madison Street building. The building





Kaufman Photo

# th for Christ Movements

**By Mel Larson**

management sort of smiled, Pastor Johnson related at the meeting, but they filled it up with 26,000 seats.

By 6:30 P.M. the night of the rally, with the program scheduled to start at 7:00 P.M., the arena was all filled except the upper balconies. At 6:45 there wasn't a seat left in the house. By 7:00 P.M., when the program started with the posting of the American and Christian flags, "latecomers" were lined up against all available walls, and thousands were being turned away. Transportation officials reported that an additional five thousand people were caught downtown without any available means of reaching the Stadium for the rally, as streetcar and bus facilities were unable to meet the situation.

**T**HE LORD GAVE CHICAGO a touch of real Christianity again that night. That service is believed to be the greatest indoor evangelistic effort in the Chicago area and it was climaxed, after two evangelistic messages, by hundreds of persons raising their hands and signing their names on prepared coupons, indicating their acceptance of the Lord as their personal Saviour. Every number on the almost four-hour program was keyed to that soul-saving end, and God honored the prayers of the planners and the Christians in attendance by bringing in the harvest.

Chicagoland Youth for Christ had started twenty-one weeks previous in

December, 1944

famous Orchestra Hall. Ever since its start it had been on a "miracle" basis. Orchestra Hall had opened up at the last moment; radio time had become available; a fine staff had been assembled and worked into a prayerful unit.

Many souls were saved at those meetings, and when the contract for Orchestra Hall expired Director Johnson and his associates, Robert Cook, Beverly Shea, and Douglas Fisher, felt led of God to plan this great Victory Rally as a stepping stone to the switch in meeting places from Orchestra Hall to Moody Memorial Church, where the services will be held for the ensuing twenty-one weeks.

## **A**ND WHAT A RALLY!

From the moment at 6:00 P.M. when a great combined Salvation Army staff band played the first number until President Charles Koller, of Northern Baptist Seminary of Chicago, pronounced the benediction and the 28,000 joined hands and sang, "Blest be the tie that binds," there wasn't a second wasted nor a dull moment as the saving power of the Lord Jesus was sent home time and time again.

The musical program was outstanding. Talmage J. Bittikofer, of Moody Bible Institute, directed a choir of 3,200 voices.

which sang the gospel as it never had been sung before in the Stadium. Soloists Beverly Shea and Rose Arzoomanian were augmented by a girls' trio and a women's ensemble, and the brilliant trumpet and trombone playing of Howard and Clarence Jones, air-minded missionaries.

Rousing congregational singing was led by Robert Cook, with Doug Fisher at the organ.

At times the platform was almost filled with cameramen and newsreel photographers, but through all of the extra fuss that had to go with the rally the splendid, hand-picked-for-youth speakers witnessed to the glory of God and to the ultimate salvation of souls.

Testimonies of God's saving and keeping power came from the lips of men such as Gil Dodds, holder of the world's record for the indoor mile and winner of the Sullivan award for 1944; Robert F. Nelson, vice-president of the Arma Corporation in New York, who brought a greeting from Jack Wyrzten's Word of Life rally in New York; Chaplain William Conley, of the paratroops at Fort Benning, Ga.; Freelin A. Carlton, general manager of Sears Roebuck and Company State Street store in Chicago, who led in a special prayer for the servicemen, including his own son, a prisoner

(Continued on page 245)

# The Grip of Greed

By

Rev. David D. Allen

ONE OF THE CHARACTERISTICS of this day is insatiable greed. This worst of all wars has greed as one of its causes. The lust for power and the desire to accumulate land and enslave the populace seem to be international policy. In the world, greed is rampant and the father of innumerable ills. In our own country, the overwhelming majority of the populace is held in the grip of greed.

The wave of greediness that is sweeping our country since the war began is alarming. No one is satisfied with wages, job, home, car, or town. Greediness comes natural to the fallen sons of Adam. It should be different, however, with those of us who are born again. God's Word tells us, "Drink waters out of thine own cistern, and running waters out of thine own well" (Prov. 5:15). The emphasis is on the word *own*.

The Bible gives every individual the right to own things. Free enterprise and the right to own private property is not only democratic, it is biblical. You have a right to your own well, to use it and enjoy it, but at the same time you must leave mine alone. I have a right to my own well also, and I must leave yours alone.

Isn't it strange that the grass seems

*A much-needed admonition to Christians who are out to "make all they can while it lasts"*



greener in the other fellow's yard? His job seems better, his wages appear larger, and his path seems easier. The first thing we know we are coveting that which is his, whether it is his car, house, wife, or lawnmower. We covet for awhile, and then our covetousness grows into greediness. When we become greedy enough, we stoop to unbelievable depths to satisfy that greed.

THERE ARE PROFESSING CHRISTIANS today who are working themselves into poor health and a backslidden condition, not because they are patriotic, but because they are greedy for gain. Many a saint of God is neglecting his Bible, prayer life, and church services to "make hay while the sun shines."

Prosperity is never a healthy time for the church; prosperity is seldom conducive to spirituality. We Christians must be on guard lest this insidious greediness creep into our lives and lead us captive before we realize it. Greed, like any other besetting sin, can be vanquished only as we bring it into the presence of the Lord Jesus Christ and ask Him to give us victory over it. Only His power can free us from the grip of greed.



## To Do Thy Will

By C. A. Lafbarrow

*Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God.—Hebrews 10:7.*

*Even so, come, Lord Jesus.—Revelation 22:20.*

Over the town of Bethlehem

A single star, alone,

Down on a manger shone,

Telling the birth of God's own Son  
Who came to die, and so fulfill  
[As in the Book] His Father's will.

Over a weary, war-torn world

A light will break one day,

A star will point the way,

For Christ will come again to men  
This time to reign, His purpose still  
That He may do his Father's will.

## Editorial Notes

(Continued from page 188)

Central  
America,  
Attention!

Bible Institute Extension staff, plans to visit that part of the world (D.V.) under the invitation of the Central American Mission. His visit will include Guatemala, Salvador, Honduras, Costa Rica, Panama, and Colombia, South America, and he will conduct Bible conferences for missionaries and others. The period of time allotted to this tour will be January, February, and March, 1945.

We commend Dr. Armerding to all Christians in Central America and Colombia. He is one of America's greatest Bible teachers, a cultured, courteous, Christian gentleman, and a real student, as well as first-class preacher.

Dr. Armerding is fortunate in being able to preach fluently in Spanish, as well as in some other tongues. As a matter of fact, he reads six or seven languages, but never boasts of his accomplishments.



## Jehovah Finds His Resting Place

(Continued from page 196)

could be done, at Calvary.

Now, read the psalm again. David's quest (vv. 1-5) is ended, not with Solomon's temple, not with the house David built for God, but with the house God built for David. We will, with the shepherds, go at once to Bethlehem to see this great thing. We will go to this new dwelling place of Jehovah. We will worship at His humble footstool, the manger, for here Jehovah can say, "This is my rest forever: here will I dwell; for I have desired it; for I so loved the world."

Here shall we, His priests, be clothed with salvation; here we, His saints, shall shout for joy. Here the Lord will not turn away the face of His Anointed. Here the promise to David is nearing fulfillment: "Of the fruit of thy body will I set upon thy throne." Here the horn of David is made to bud; and the buds shall come to their full bloom and fruition in the Zion which God has chosen. Here is the lamp ordained for God's Anointed, the Light of the world.

Here is the place where His final enemies shall be clothed with shame, but where the crown shall flourish on the head of Him who, after millenniums of human hatred, so loved the world that He was proclaimed in the fields of the wood, found in His manger-cradle at Ephrathah, on the way to the place where sin was to be blotted out and salvation secured.

His priests, the saints, clothed with that salvation, may now shout aloud in their present joy, confident in their expectation of the glories of the Zion to which He will bring them when He comes again; not in humiliation but in glory, in full vindication and righteous victory.

Little Bethlehem has lived through all the centuries, never great save for this greatest of all events.

Moody Monthly

## Golden Nuggets for Bible Students

By KENNETH S. WUEST

### ABOUT PREACHING

Paul's admonition to Timothy, "Preach the word" (II Tim. 4:2), brings at once to the mind of the English reader a picture of the ordained clergyman in his pulpit on the Lord's Day. But to Timothy, reading Paul's Greek, it presented a different conception.

Paul used the word *κηρύσσω* (*kerusso*). At once it called to Timothy's mind, the imperial herald, spokesman of the Emperor, proclaiming in a formal, grave, and authoritative manner which must be listened to, the message which the Emperor gave him to announce. What Timothy read in Paul's Greek was, "Make a public proclamation of the word with such formality, gravity, and authority as must be heeded."

This should be the pattern for the preacher of today. His preaching should be characterized by that dignity which comes from the consciousness of the fact that he is an official herald of the King of kings. It should be accompanied by that note of authority which will command the respect, careful attention, and proper reaction of his listeners.

Timothy was also reminded of the fact that the only message which he was to proclaim was the one given him by the Sovereign whom he represented. The preacher as a herald cannot choose his own message. He is given a message to proclaim by his Sovereign. If he will not proclaim that, let him step down from his exalted position.

Paul exhorted Timothy: "Hold yourself in readiness for this proclamation when opportunity presents itself and when it does not. Reprove so as to bring forth conviction and confession of guilt. Rebuke sharply, severely, and with a suggestion of impending penalty. Pleadingly exhort, doing all this with that utmost self-restraint which does not hastily retaliate a wrong, and accompany this with the most painstaking instruction. For the time will come when they will not endure our wholesome doctrine, in that they will hold themselves firm against it, but, dominated by their own personal cravings, they, having ears that desire merely to be gratified, gather to themselves an accumulation of teachers. In fact, from the truth they shall avert the ear, and [as a result] they shall receive a moral twist which will cause them to believe that which is fictitious" (I Tim. 4:2-4).

The words "shall be turned" (v. 4, A.V.) are from *ἐκτραπέω* (*ektrapeo*), "to turn or twist out," in a medical sense, "to wrench out of its proper place," used of a dislocated arm. When people avert their ears from the truth, they lay themselves open to every Satanic influence and error. Like a dislocated arm, which has no freedom of action, they have incapacitated themselves for any independent thinking along religious lines. Thus, they believe the delusions of Satan.

December, 1944



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The Annuity Agreement plan is simple and has a two-fold advantage. *First:*—It provides a steady income for protection in old age. For over 90 years, Annuity Agreement checks have never failed in spite of uncertain and disturbing world conditions. *Second:*—You enjoy the permanent satisfaction of knowing that you are helping in the ever more significant work of making the Bible available throughout the world.

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7,275 COPIES OF MOODY MONTHLY ARE BEING PLACED IN SERVICE READING ROOMS

### IN A DREAM

By Capt. (Chaplain) Amos L. Boren

I saw Christ in smiling contentment;  
A child was asleep on His breast.  
I saw Him expectant and earnest,  
Relieving the sick and distressed.

I saw Him indignantly scouring  
The traders who cheated the poor;  
I saw Him as God in compassion,  
Beseeching the weak to endure.

I saw Him in agony praying  
For strength in a garden at night;  
I saw Him a Suffering Servant,  
And dying on Calvary's height.

I saw Him, again, like a spirit,  
Just after the bombers had gone;  
He knelt in the dirt and the rubble,  
And wept as He prayed in the dawn.

### IMAGINARY LETTER TO A SOLDIER'S SON

(This letter was read by Chaplain MacDonald at the close of a recent lecture on sex-morality before the men of his regiment.)

How would you like your chaplain to write a letter like this to your son?  
My dear Youngster:

In the mail this morning was the good news that you have just been born. I congratulate you. It's a fine thing to have God's gift of life. You're lucky to be born.

But I want to congratulate you on your father. You see, I knew him well when he was a member of our regiment, and I think you're a pretty smart kid to have picked out a father like that.

Some of the men during war days lost the right ever to be decent fathers. They developed sick bodies. They ran around without shame or self-control. They used the wonderful creative powers of fatherhood for the sort of woman whom they couldn't help but despise. They didn't seem to realize that a sick body meant, in all likelihood, a sick baby later on.

But your Dad wasn't that kind. He had the courage to remain clean. He safeguarded himself for the future when war was over and he'd want to return and establish a home. He didn't disgrace himself and soil his body, for some day he hoped he would love a pure girl and ask her to be the mother of his children. He was strong enough to wait for the moment when he would become your father. He was good enough to keep pure because he did not want to hurt

your mother with disease.

So from him you may be sure you have inherited not a diseased and sickly body, but one that is strong and healthy. He's given you strength that will be yours all through your life, self-control in the face of future temptations, a clean soul to match your clean body.

You are a lucky little fellow and I congratulate you. It might have been your bad luck to be born of a mother who found out too late what her husband had been before he married her. You might have inherited the terrible punishment of his sins. But you didn't. You had a clean, courageous man for a dad. And God is taking care of that home of which He is the head.

I want to congratulate America in having pure, strong fathers. I am happy because America can continue to be a great country because your father and thousands like him are pure. America is strong and will be strong as you too grow up and become a sincere, God-fearing and clean-thinking young man. May God bless you.

Sincerely yours in Christ,

JOHN B. MACDONALD,  
Chaplain of your dad

### FROM OVERSEAS

The offer the Moody Bible Institute is making to supply literature free of charge to servicemen is sincerely appreciated, and the answer to many prayers. Christian work here is mostly among soldiers, although occasionally the routine varies and we meet marines and sailors.

I thank God that the Amphibious Force gives a working field many times greater than the average sailor has, with most of our "hopefuls" at the point where they are willing to listen to the gospel of Christ. God has blessed our Christian work and testimony in the South Pacific.

I am sorry I cannot pay for what I request. [No pay expected! Editors.] Is there anywhere I can get twenty-five song books? I know that's a rather expensive request, but we have a trumpet player on one of these ships and we could really have a service if we had the books. [These were sent.]—R.W.N.

I have just finished reading the Moody MONTHLY and as usual it proved a blessing to my soul. My mother subscribed for me last fall, and while the first few issues were slow in coming, they arrive more regularly now.

Needless to say, it is as difficult to be a Christian in the Army as in civilian

life. But God is able, and my faith in Him is as strong and unbounded as ever. The MONTHLY has been made available to all men on this base through the efforts of our chaplain.

We have found the English people very gracious, for the most part, and the country full of historical interest. Americans are prone to boast of things being the biggest or fastest, but here they cling to places and things which are the oldest. —G.E.H.



T/5 Walton Unander at Camp Kohler, Calif. Now overseas, he writes: "This camp to us who met together in Christ Jesus every Wednesday night will always remain a place of fond memories."

### BIBLE READING CALENDAR

By following the chart, appearing each month in this column, you will read through the Bible in a year. A pocket copy of this outline for the year will be sent free to any servicemen requesting it. Just address this magazine.

DECEMBER	MORNING	EVENING
1	Ezekiel 45, 46	II Peter 3
2	" 47, 48	I John 1
3	Daniel 1, 2	" 2
4	" 3, 4	" 3
5	" 5, 6	" 4
6	" 7, 8	" 5
7	" 9, 10	II John
8	" 11, 12	III John
9	Hosea 1-4	Jude
10	" 5-8	Revelation 1
11	" 9-11	" 2
12	" 12-14	" 3
13	Joel 1-3	" 4
14	Amos 1-3	" 5
15	" 4-6	" 6
16	" 7-9	" 7
17	Obadiah	" 8
18	Jonah	" 9
19	Micah 1-3	" 10
20	" 4, 5	" 11
21	" 6, 7	" 12
22	Nahum 1-3	" 13
23	Habakkuk 4-6	" 14
24	Zephaniah 7-9	" 15
25	Haggai 10-12	" 16
26	Zechariah	" 17
27	"	" 18
28	"	" 19
29	"	" 20
30	" 13, 14	" 21
31	Malachi	" 22

## The Pocket Testament League

### in Southern Camps

Mr. and Mrs. Edward Martin and girls trio bring the gospel in sermon and song to boys and girls in service.

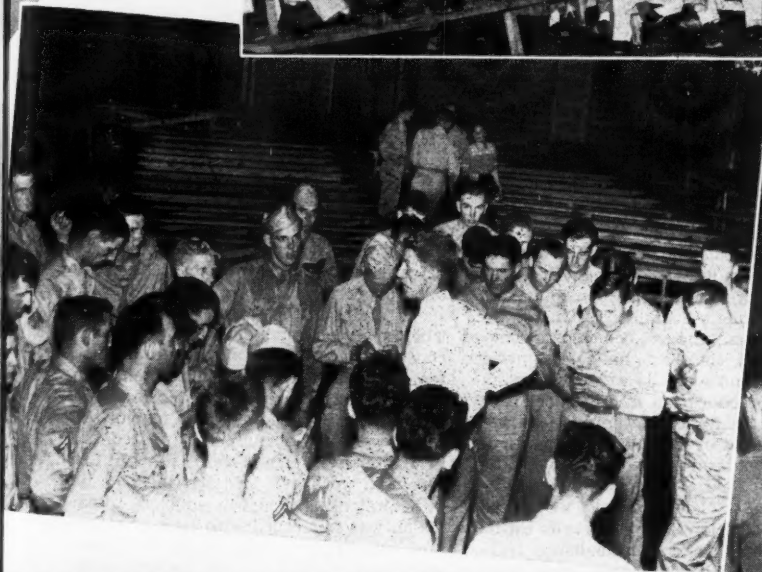
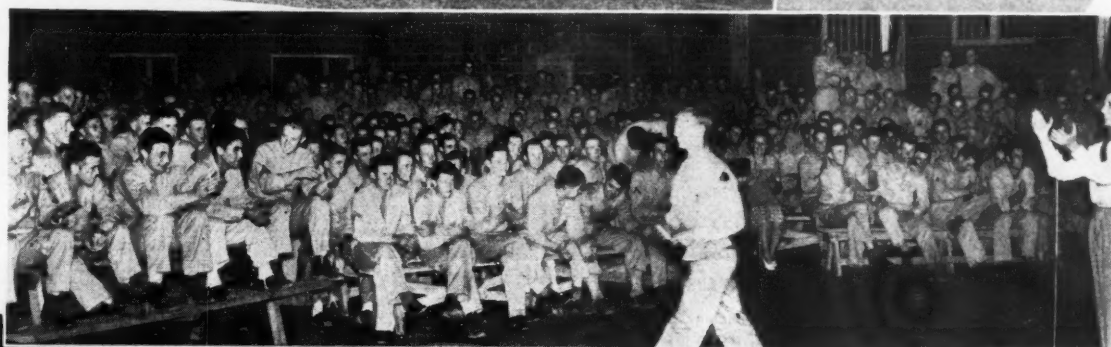
Servicemen at Field House, Camp Gordon, waiting for the program to begin.

Applauding soldier who earned New Testament.

During the after meeting men receive instruction in the Word.

Trio singing in mess hall at Camp Tyson, Tenn.

Presentation of New Testaments to nurses at Maxwell Field, Ala.

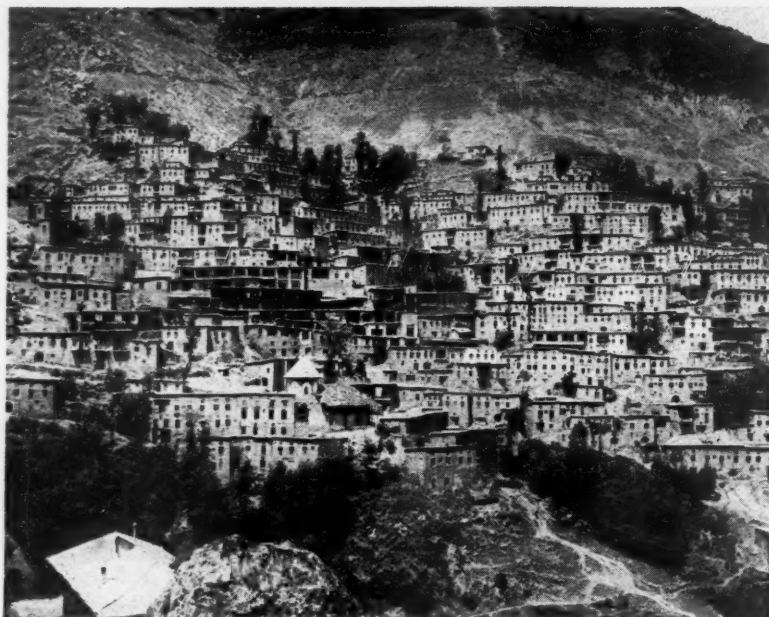






# Missionary Department

★ William H. Hockman



A MOUNTAIN TOWN IN IRAN (PERSIA)

This remote, ancient city of Moseleh has been visited by very few foreigners and is still lying in Mohammedan darkness, with no glimmer of gospel light. The general style of building is characteristic of a large portion of the Orient, particularly Central Asia. "Streets" run along the housetops. The scale of the picture is realized when one attempts to pick out the people, many of whom are visible. Galloway photo

## SOMETHING NEW UNDER THE SUN

**H**AVE YOU EVER HEARD of the United States armed forces conducting a Christian missionary conference? Just a few weeks ago, several chaplains out in New Caledonia gathered the servicemen for a three-day conference, to acquaint them with the story of missionary heroism connected with those South Pacific islands that once were debased in cannibalism, but now are more Christian than the United States!

Some of our servicemen have actually been led to Christ by the natives. A number of our Christian lads in the service, having seen the actual things, are seriously planning on preparing for missionary service as soon as the war is over. For many months, groups of Christian servicemen stationed in the South Pacific islands have been sending really sizable offerings home to the Moody Bible Institute to be used on the worldwide missionary front.

Chaplain Robert C. Leslie prepared a brief historical resume for distribution among the men attending the above-mentioned conference. Here are a few selected paragraphs:

"There is almost universal agreement

in the South Seas among those in position to speak with authority that great constructive good has come from the missionaries. In addition to the specific work of spreading the gospel, the missionaries have assumed responsibility for the moral, mental, and physical welfare of the natives. Indeed, the colonial governments in the past have recognized the effectiveness of the work by leaving the task of education and medical care largely in the hands of the missionaries.

"It is the story of how the work of missions has been carried out among the natives of New Caledonia and the related Loyalty Islands that we would turn our attention here—the really thrilling tale of how a cannibalistic, fear-ridden, superstitious people have been changed into ardent Christians. Although we are concerned solely with the activities in this specific region, still our story, in its general outline, is the story of missionary activities throughout the islands of the South Seas. To have the whole picture we turn the pages of history back to the end of the eighteenth century and focus our attention on the paradise isle of Tahiti.

"Colorful descriptions written by Captain Cook about experiences while sail-

ing for scientists of the British Royal Society, followed by the tales of the *Bounty* and the subsequent adventures of the famous mutineers, centered the attention of London on the South Seas and especially on Tahiti. One of the results of this interest was the founding of the London Missionary Society with the purpose of evangelizing this new region. In 1797 the missionary ship *Duff* arrived in Tahiti from London and established the work which has since then spread to nearly all the islands of the South Seas . . .

"Of the changes brought about by missionary influences, we would say just a word. Family life has been completely transformed from primitive communal life to a way of life in which the individual home takes first place. The place of women has been lifted from servitude to a position closer to equality. The people are definitely Christian in their outlook. Daily devotions are a common practice in the homes. The villages are cleaner and the people are in much better health.

"But the greatest difference comes in the release from their lives of the clutch of fear. Often missionaries are asked, 'Why go to distant lands and to strange people? Do not the black natives have their own suitable customs, their own practical religions? Are they not satisfied and happy in their own way of life?' The answer is simple. The people are *not* happy. Lives filled with fear, plagued by fear, tortured by fear, cannot be happy.

"The natives were afraid of everything. They feared the spirits which were thought to inhabit the things of nature, spirits which needed to be placated and pacified. They feared the tribal sorcerers who could cast magic spells and control the destiny of men. They feared their neighbors, who were constantly on the warpath, and they feared the power of the white men, who were coming to threaten and enslave and spread disease. And as if the fear of the living were not enough, they feared the dead, whose spirits were thought to linger to work evil. Each tribe had its own protecting god—an idol or totem which was worshiped with rites of magic and superstition. The altars for tribal gods were erected in the darkest spots where sunlight could never penetrate. The darkness surrounding these altars is symbolic of the darkness engulfing their lives—a darkness engendered by fear."

## A TIME TO BE REMEMBERED

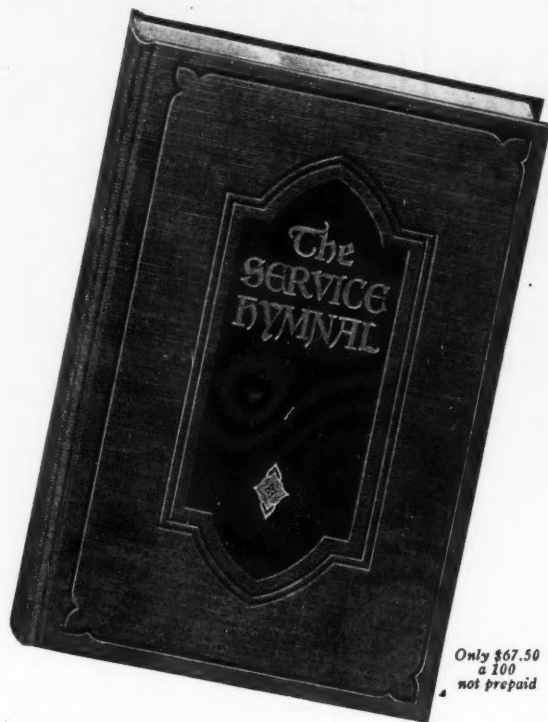
Writing about a conference of simple believers in Costa Rica, Miss Ethel Paulson says:

"The members decided to furnish the meals as their part of the conference.

Moody Monthly



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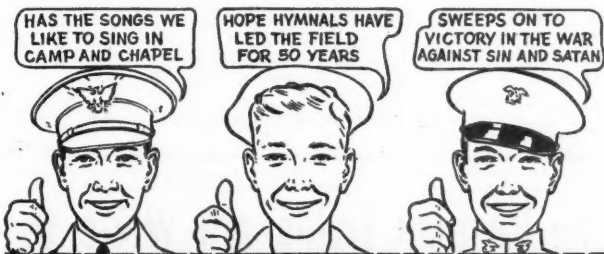
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# Have You Been Blessed?

## OF COURSE YOU HAVE!

At this Christmas season, as we commemorate the birth of our Lord Jesus Christ, we realize with a profound sense of gratitude how wonderfully God has fulfilled His promise to Abraham: "And in thee shall all families of the earth be blessed."

With thankful hearts to God for Christ "The Seed of Abraham" in whom we have so abundantly been blessed, we remember His brethren THE JEWS. Thousands of Jewish REFUGEES are without food, clothing, shelter but above all else they need Jesus Christ their Messiah.

The Friends of Israel Missionary and Relief Society, Inc. has been a blessing to countless Jews and Hebrew Christians in these tragic days.

A grateful refugee writes to us:

"I have today received your parcel and find no words to express my thanks. May the Lord repay you for all your kindness and sympathy. Our group is eagerly looking forward to your next visit. Oh, how we all enjoyed your Gospel meeting! Long after you left there was much discussion about it. Thank you for the uplift and encouragement you have given us. God bless you and your friends."

A Refugee Doctor whom we have befriended writes to us:

"My Dear Sir: Thank you for sending me the three books, namely: The Hebrew New Testament, the Polish New Testament with Psalms, and the Gospel of St. John in Yiddish. May God grant you the joy which these books have brought to me, a joy that will not pass away."—Dr. N. P.

We are facing an unprecedented time of opportunity to witness to Israel.

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ASK FOR A SAMPLE COPY OF OUR QUARTERLY RECORD "ISRAEL MY GLORY"

# The Russian Fields are White to Harvest

"I will sell my horse and give my whole time to the Lord's work," said a Russian Christian who realized the need of the Gospel for Russians. Every available space in his little house is used for Sunday School classes, and his Gospel meetings are crowded to overflowing.

Will you pray that this brother be set free for full-time Gospel work and that more labourers be sent out into the harvest? He has to support a family of 6 children. Would you like us to appoint him as your representative on the Field? "The Friend of Russians" will be sent you for a year for \$1.00 and will give you full information about our work. Write to the

## RUSSIAN MISSIONARY SOCIETY, Inc.

Rev. F. J. MILES, International Secretary  
Room 5, 1844 W. Monroe St., Chicago 12, Ill.  
IN CANADA: 106 Winnett Ave., Toronto 10, Ont.

Some gave money, others brought beans, rice, corn, etc. They counted on the train which comes daily from Limon, to bring the bread. Breakfast consisted of bread and coffee. There were fifty-five people to whom meals were to be served.

"One day it rained terribly hard and the river overflowed its banks. The train stalled and could not make the trip. What were the cooks to do? Soon the track inspector's gasoline car came along. It stopped, and the man offered to bring anything we needed from Limon. Thus the bread arrived sooner than it would have by train!

"Another day they ran out of meat. Just as the cooks were wondering what to do, word came that a Christian living nearby had killed a pig and if they would send for it, he would give them a quarter pig as his part of the offering. Soon a man was on his way on horseback to bring it! How is that for getting bread and meat in the desert?

"Spiritually, too, the Lord worked in an outstanding way. We were leaving the chapel one morning at the close of the early morning service, when a young man walked up to the pastor and said, 'I want to be saved.' Also, the last night of the conference, the service had been dismissed and the people were leaving the little chapel, when suddenly the pastor called, 'Don't go; here is another man who wants to be saved.' The man was saved and joy abounded.

"Those of us who went to minister came away with our hearts warmed as we saw six come to the Lord, and heard the testimonies and spontaneous singing that are so characteristic of this particular section of our field. I had the joy of teaching the Book of Ruth to those simple-hearted believers.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not' (Gal. 6:9)."

### GROWTH IN THE MIDST OF ADVERSITY

How God is blessing the native church in China during these days of manifold calamity is well shown by this report from Fred Skinner, appearing in *China's Millions*:

"The inflation has had a grand effect upon the church at Tahsien (province of Szechwan) and also upon our own thinking. The price of rice has risen from \$4.00 to \$1,500 a bushel. Other foods have risen accordingly, and cloth has taken even greater jumps. The immediate result is that we all live in much simpler style.

"At the first flush of panic even the most spiritual Christians wondered what would happen under these new conditions, but their spirit was gradually revived and today the church is much stronger in every way. For one thing, it will be able to support its pastor by the end of this year. Moreover, it has been able to rebuild the property damaged in bombing and has borne a share of the missionaries' traveling expenses for country work. Soon, if need be, the whole missionary staff could be withdrawn from Tahsien with the knowledge that the work would go on, and go on well. That is the aim of all missionary work in

these days. Everywhere there are signs that the Chinese church will emerge from this war independent, with foreign missionary societies playing the role of handmaid rather than that of mother.

"There is a keen element of young life in the city church, drawn largely from business houses and banks which now abound in this city. What a change—for the better—they have made in the congregational singing! Many of these young people are on the threshold of conversion and some of them have already entered into eternal life. The Sunday morning congregation continues to grow, but we need real revival. God could do mighty things here if His people were willing. There is a readiness to listen to the gospel that I have not known before.

"A new church building has been erected at Sanchingmiao. The original building fund proved inadequate, because of the rise in prices, but the local church faced and victoriously passed through three separate crises during the period of building. Prayerfully we laid the matter before the Lord, asking for His help. Each time the Spirit led some members to make further sacrifices, and the work of construction was continued. Eventually the building was dedicated to the Lord's service with great rejoicing.

"The man whom God used to found this church twelve years ago was present. Since those days he has lived as an evangelist, going without scrip or purse, receiving no salary but the gifts and hospitality of the people among whom he has worked. Many of the experiences of the apostle Paul have been his also—poverty, persecution, ridicule, and sorrows, but through him the Holy Spirit has worked to the establishment of a number of new churches.

"This same man has been instrumental in the founding of a new church at Kwantu, an important market town that had resisted the gospel for years. At present this brother is engaged in attacking another stronghold of Satan, and I would commend him to your prayers as he fights singlehanded in that hard place."

#### KENYA'S WOMEN

The native women of Africa may be divided into four distinct groups.

First, there are the heathen women and girls living in their villages and kraals. These still live as they lived when we first found them. The woman is her owner's chattel, his hewer of stone and drawer of water. Her value is estimated in terms of sheep and goats, or in the number of children she has borne who will bring in returns of sheep and goats. She is hard working, unintelligent, patient, and seems to be content with life as she finds it, chiefly because she does not think—even enough to resent it.

The second class of women is more promising. It is composed of those who have broken away from heathenism and are attending village and station schools. Upon these the light is breaking. Their consciences are becoming awakened, and they are feeling a desire for better things than their present circumstances can provide. Many instances might be given



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Today, as never before, the heart of the Jew is open to the Gospel. The Christian and Missionary Alliance, through its New York Mission to the Jews, is making an intensive, prayerful effort to reach the Jews with the message of life.

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of true heroism in the lives of some of these as they have reached out after better things and have been repulsed in their home circles—instances which, if known, would bring every true woman face to face with both a challenge and an appeal.

The third class is composed of those who are now coming into young womanhood, who were not born into the sickening atmosphere of heathendom. They were born of Christian parents who have put away the vile, disgraceful abominations of the old life, and they are reaching out after better things for themselves and for their children. This class of girls is the most promising, and they make the best material we have ever been privileged to train.

The fourth class comprises those who have broken away from all tribal restraint and have become a law unto themselves. They have drifted from the native reserves into the townships, towns, government forts, and railway stations. They are living in contact with civilization, absorbing all of its vices and none of its virtues. They are cultivating habits of indolence and extravagance in dress and food which they have no legitimate means of providing for themselves.

This last class of women is by far the most difficult to reach. What is being done for them? An effort is being made to bring them to a personal knowledge of the Lord Jesus Christ as Saviour, and to lead them to grow in grace and in the knowledge of Him.

Homes have been established in centers in various tribes to which girls resort who have a desire to become Christians and attend school, but who are prevented by their heathen relatives and owners. Here they find shelter, help, and instruction in the way of salvation.

Schools and special classes are provided on mission stations for the daughters of Christian parents, with a view to developing them so that they may become intelligent Christian wives and mothers, establishing and sustaining good Christian homes.

A school is being provided at Kijabe for this class of girls, the aim of which is to train them as suggested above, as well as to teach them to become aggressive Christian workers and leaders among women and girls of their own tribes who are still without God and without hope. It is our aim and desire that many heathen women and girls of the first class will be reached with the gospel through these girls whom we are now training.

We are also seeking to touch the lives of the most difficult prostitute type of the fourth class with the gospel, through a rescue home which has been established for them in Kenya Colony. To this place many find their way, sin-sick, weary, buffeted by sin and paying the wages thereof, and here we try to introduce them to that One who sat by the well and offered to the woman of Samaria the satisfying water of life, the One who can satisfy the women of Africa, too.—*Inland Africa.*

Better than having a lot of people think you are great is having a few know you are grateful.

## Greater Freedom in Russia!

"We have noticed a great spiritual revival in all corners of our nation. New believers were added to the church through baptism," write Gospel preachers laboring in the U.S.S.R.

Again, a cablegram dated August 22, 1944, received from Moscow reads, "£200.00 received. Very grateful. With fraternal greetings." M.O., J.J. A.E.

All of this indicates greater freedom to carry on the work of the Lord in Russia. Now is the time to evangelize Soviet Russia through the national preachers. Your prayers now are greatly needed.

We continue to carry on missionary work in twelve other countries. Two Russian Bible schools are being maintained, one in Toronto, and the other in Rosario, Argentina. All instruction is in the Russian language. We are ministering over three radio stations in the Russian language; printing thousands of tracts and papers in the Russian language; sending new missionaries—others are ready to go!

Several Russian and Ukrainian missionaries are engaged in the U.S. and Western Canada through the Home Department.

### RUSSIAN GOSPEL ASSOCIATION, INC.

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Moody Monthly

## The Joy of Giving

**YOU ARE THINKING** of Christmas and the joy of giving—well, what of the missionaries?

We know from many, many letters that one of the gifts they appreciate and one which repeats itself during the year is a subscription to **MOODY MONTHLY**.

From Kenya, Africa, a missionary writes:

"Please convey to the donor my most grateful thanks for another year of **MOODY MONTHLY**. After we finish with the copies they are passed on to other missionaries in this area. It is well used."—J.A.B.

From Paraguay, S.A., another says:

"Just a word of acknowledgement for the renewed gift subscription to **MOODY MONTHLY**. We appreciate very much the kindness of friends who made this possible."—E.J.C.

There is a special fund which makes possible sending the **MONTHLY** free to a long list of these sacrificial servants of Christ. The fund is depleted just now. Forty of these subscriptions expired in November and seventy in December. There is a long list of January expirations.

The magazine should be continued to the whole list. It would be wonderful to be able to add other names. Give prayerful consideration to what you can do for these warriors of the front line. Then address **MOODY MONTHLY**, 153 Institute Place, Chicago 10, Ill.



Do you always say "yes" to God in what He tells you to do? . . . or do you sometimes say "no"? If you draw back and say "no," you have a reason for unanswered prayers. You also have an explanation of why you do not better understand the Bible . . . The abounding joy cannot be yours, because obedience is the door of heaven to the soul—nothing between my Saviour and me! . . .

Because you say "no," you are poor in the spiritual life; others suffer physical lack, loneliness, eternal robbery; God grieves because Jesus is not revealed in you!—Lula Dexter.

### THE CONQUERING WAIT

In days when I would hurry time, and question why it moves so slow, God always seems to bring to mind, man's haste makes waste and woe. But when I step aside and give God's speed the right-of-way, He never fails to be on time for every need along the way. He seems to know before I ask, my every need and care, and in His tender love provides, when I have waited there with patient hope, before the throne from which His "time" is sent; for angels, racing, come with love to bring my heart content. They seem to know that I have worried—am fraught with anxious care, for, invariably, they bear me up, beyond the realms of human wear. Because "I have waited on the Lord," they must my strength renew, for I have claimed God's Holy Word—His promise cannot be untrue.—C. W. Staley.

December, 1944



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# Our Monthly Potpourri



★ Harold L. Lundquist

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a literary production composed of parts brought together without order or bond or connection.

## CHRISTMAS EVERYWHERE

Everywhere, everywhere, Christmas to-night!  
Christmas in lands of the fir tree and pine,  
Christmas in lands of the palm tree and vine;  
Christmas where snow peaks stand solemn and white,  
Christmas where cornfields lie sunny and bright.  
Everywhere, everywhere, Christmas to-night!

—Phillips Brooks.

## MAKE ROOM FOR CHRIST

Jesus was born in a stable because no room could be found for Him in the inn. Changed as many things are since that day, something of the same nature still goes on. The details are not exactly similar, but the governing principles are

practically the same, and the result, beyond question, is identical. Jesus Christ is still pushed out, or left out, or crowded out of the lives of men.

My friend, make room at any cost, in spite of any loss, make room for Jesus.—Gen. Bramwell Booth.

## THEY DO IT FOR US. ARE WE WORTHY?

At the Seagrave hospital there is a scene at which we hope you never have to look. The human wreckage from last night's terrible action is still coming in. The place is a shambles of screaming and groaning men, of stumps of limbs and buckets of flesh, of horrible things with half-faces and half-bodies, of things you feel it is a pity to keep alive, of men dying on the operating tables, four of them constantly filled, of things under sheets that you would not dare lift up for fear of going mad, of wounded men lying half-covered in pools of muddy rain water because there is no place to put them and no time to make a place to put them, and through it all the doctors and nurses moving and working as though in a daze, as though in a horrible trance, until you walk away from it sick

at your stomach and wishing to God you had never gone near it. That is part of the battle of Myitkyina (Burma). You are left wondering what those women nurses are going to be like after this business is all over. What is going to happen to their minds and to their insides, and what are they going to have left to believe in? You feel that they are already lost and already look as though they know it.—*The Chicago Sun*.

## FAITHLESS WORDS

"I will not invade Austria." But he did.  
"The saloon will never be allowed to return." But it has.

"I want no more territory in Europe and will not invade Czechoslovakia." But he did.

"We want only light wines and beer." What the nation got was everything.

"I have no intention of going into the Netherlands." He did.

"We will promote temperance." But they haven't.

"Taxes will be reduced; bootlegging will be ended; conditions among young people will be greatly improved." Judge for yourself.

Not one single promise Hitler made has he kept. Not one single promise assuring better conditions made by the liquor traffic and the politicians who serve the liquor traffic has been kept. They are birds of a feather.—*Times of Refreshing*.

## CONFERENCE RELIGION

This is no time for superficial Christianity. So much of our faith has been secondhand, taken for granted, and has cost us no sweat and blood and tears. But the greatest treasures do not lie on the surface, and must be dug for. Gold is mined deep, and the quartz must be painfully crushed before the precious metal can be extracted. The coal that warms us and is our nation's wealth costs infinite labor, and is won at risk of life and limb. The harvest is never gained without the toilsome co-operation of the farmer throughout the long changing seasons of the year. And so it is with our spiritual lives. That which is outward and formal and traditional is not enough. It must be exchanged for what is personal and experimental; and the process is always costly. It involves going deep.

Much of our "convention-going" religion is very shallow and superficial. We enjoy the meetings and go to them again and again, but we do not let the ploughshare of God's Word go deep. It

## THE WRITTEN WORD CENTERS AROUND THE LIVING WORD



And the Word was made flesh, and dwelt among us.—John 1:14



seldom hurts us, and consequently there is not the fruit there should be in utterly transformed living. This is the reason why people are beginning to look askance at conventions for the "deepening of spiritual life." That is just what they do not do; and our easy familiarity with the great themes of New Testament holiness is tending to become a stumbling-block to those who quite honestly do not see in us much of the New Testament life of holiness.—*The Christian*.

#### SQUIRREL CAGE PROGRAMS

Of course you have watched a squirrel in its wire cage. You have seen the revolving hoop, and observed how the little animal runs on and on for hours. It climbs to the top, and the hoop revolves, and no doubt the little frisker imagines it is going places, but at the end of such vigorous exercise it is at the same place. There is much movement, but no progress.

The caged squirrel reminds one of many modern churches with their complicated machinery, grinding on year after year. They keep up the organization; they carry out "the program of the church," often speaking of it with great enthusiasm; they take care of the budget, announcing at the end of the year that all claims have been paid in full. Yet no revivals have been held, and no hearts have been strangely warmed by the inner consciousness that sins have been forgiven and souls have been saved.—*The Christian Advocate*.

#### STEWARDSHIP

Property is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the gospel of Christ will move the world toward God.

We owe everything to God but our sins. Fatherland, pedigree, homelife, schooling, Christian training—all are God's gifts. Every member of the body or faculty of mind is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration?

"Of Thine own we render Thee." All there is of "me" is God's estate, and I am His tenant and agent. On the day of our birth a new lease is signed. On the day of our death accounts are closed. Our fidelity is the interest on God's principal. "That I may receive mine own with interest," is the divine intention.

So live, that when thy summons comes to give an account of thy stewardship, it may be done with joy, and not with grief! —Malbale Babcock.

December, 1944



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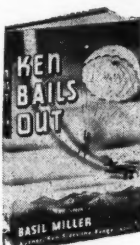
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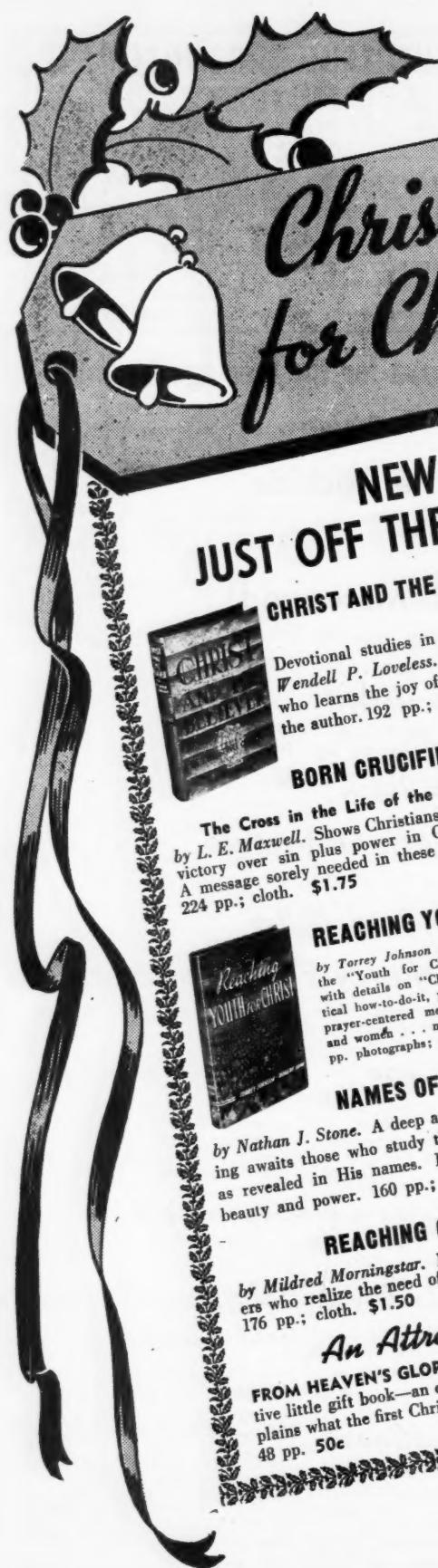
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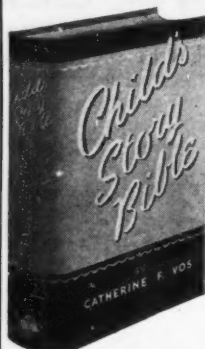
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There is only one minor fault we have been able to find with this remarkable book and that is in the title. The title reads: "Child's Story of the Bible from Seven to Seventy." The word "Child's" is misleading to some. Adults conclude because of this term that it is only for children, whereas it is suitable for all ages. Apart from this little criticism it is our honest belief that no book has appeared in this generation that could be more useful in home and church life.

As Christians we must realize that we have an obligation to propagate good books because Satan and his cohorts are propagating evil ones. It is high time that we recall a warning of Daniel Webster on this subject. "If religious books are not widely circulated among the masses of the country . . . I do not know what is to become of our nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian."

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Still he calls himself "less than the least of all saints." This is humility apparently of a quite different sort from the unnerving self-depreciation, the cowardly paralysis that sometimes goes by that name. This humility is the result of a genuine, honest view of oneself in the right perspective, seeing clearly one's limitations and handicaps, but, and here is the important point, seeing also resources of power beyond oneself that are available for use, that can overcome the limitations, and that can provide an unlimited personal adequacy to meet the needs of life.

There is the one sort of humility by which a man cannot trust in himself. While the other sort, one does not need to trust in himself alone, for he is in touch with inexhaustible additional resources that can make him adequate for whatever demands life may lay upon him.

This is the sort of humility that Paul had. This is the meekness of any Christian, the sort to which Jesus was referring in the beatitude when He said, "Blessed are the meek, for they shall inherit the earth." They are not proud of themselves. They see themselves in the right perspective, but they see also the vast supply of resources available to them through their faith in Christ.—*The Presbyterian*.



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lina, and Kentucky. Tennessee, Virginia, Maryland, Pennsylvania, Ohio, Michigan, Indiana, Louisiana, Mississippi, Illinois, Connecticut, New Jersey, and the District of Columbia were hard hit. In these stricken states representatives of the National Foundation for Infantile Paralysis worked unceasingly with state and local authorities to provide emergency aid, professional workers, supplies and equipment.

There is no way to determine where poliomyelitis will strike in 1945. It may be in your community. Provide for the best methods of treatment and emergency aid for yourself and your neighbors by contributing January 14-31. Fifty per cent of your contribution will be on hand in your county to combat this disease; the other half will be working to further the National Foundation's program of research, epidemic aid, and education.—*News Letter*.

### AROUND THE DIAL

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A court scene with a good deal of argument between "his honor" and the "prosecuting attorney."

A mystery story with more shooting and hair-raising details.

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### DISCOURAGED? IS THIS THE REASON?

Two pastors' wives were visiting together. One said: "I don't know what we shall do! My husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. It has come to the place where he feels so blue that he no longer cares to visit his people and pray with them, and so he just sits around the house nearly all the time."

The other pastor's wife said: "We are getting along fine. My husband enjoys calling upon his people and praying with them in their homes. Our congregations are always good, Wednesday as well as on the Lord's Day, and our salary is paid promptly every month."

While the two ladies were talking they were working—mending trousers. The first was mending her husband's trousers in the seat; the second was mending her husband's trousers in the knees.—*Brethren Missionary Herald*.

December, 1944

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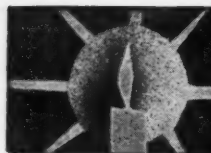
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## THE WHOLESOME PINCH

A suggestive phrase that makes an excellent investment, when one takes it to think out or work out, is "The wholesome pinch of the just enough." It is found in *Blessed Be Drudgery*, by W. C. Gannett.

"Nobody likes to be pinched, whether it is by a sudden nip or a tenacious clutch; but there's odds in pinches as in other things. This is the healthy sort, that is not crippling, but stimulating. The just enough, squeezed out from what appeared too little, is enjoyed with a zest which abundance does not know. . . . The just enough is not too little. It cannot be that for anyone who puts a child's trust in God, who has promised that there shall be no lack of any good thing to them that fear him . . . the 'pinch of just enough' is not cruel, but wholesome and kindly."—*Bright Threads*.

\*\*\*

## THE "ONE-NOTE" MUSICIAN

"A series of pictures in a popular magazine portrays the story of a one-note musician. . . . He takes his seat in the orchestra with the other musicians, arranges his score, and tunes his instrument. On the arrival of the conductor, the music begins with the leader skillfully bringing in first one group of musicians and then another. After a long time the crucial moment arrives—it is the time when the one note is played. The conductor turns to him and his one note sounds forth. Once more the orchestra plays and the one-note man sits quietly throughout the rest of the concert. . . . One note only! It may be that our part in life's work may be very small, . . . but even that is important." It was only a colt, but the Lord had need of him.—*Secret Place*.

\*\*\*

## THE USE OF AFFLICTION

God never permits affliction without a wise purpose. When Dr. Moon, of Brighton, England, was at the height of all his mental powers and acquisitions, he became blind. At first there was a constant rebellion against God. "What are all my acquisitions, what are all my powers worth now, when I am shut up here and the whole world shut out?"

But Dr. Moon began to ask himself if it were possible that he might help the blind to read the Word of God. While his own eyes were sightless, he invented the Moon system of alphabet. This has gone into twenty different countries, and has assimilated to itself the languages of those countries. From three to four million blind people all over the world are reading the Bible in their native tongue because Dr. Moon became blind. *Trouble was sent in order that Dr. Moon might help other people out of trouble.*—*The Dawn*.

## SCRIPTURAL MATHEMATICS

The lad with the loaves and fishes was willing to give up his lunch. *Subtracting* it from himself, he *added* it to the resources of Jesus. Jesus *divided* the gift, that it might be distributed, and in the division it was *multiplied* until the great throng was fed. *So there is a divine arithmetic.*—*Earnest Worker*.

\*\*\*

## FAR-SIGHTED

A farmer was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep. His friend was greatly impressed and highly pleased, especially with the splendid sheep. He had seen the same breed frequently before, but never had seen such fine specimens. With great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was, "I take care of my lambs."—*Scottish Magazine*.

\*\*\*

## HE DIDN'T MENTION HIS LORD

When I was a boy of about fourteen years a minister stayed in our home overnight. In the morning as he started on foot for a neighboring village, I went with him to assist with his baggage. I have never forgotten that walk; it comes back to me with a feeling of sadness. One great desire was surging through my soul, and it was, "I wish he would talk to me about Jesus and my soul"; but he didn't. How much of sin and sorrow I might have been saved had he spoken the word I believe God wanted him to speak. *Men unsaved expect it of you, Christian, and they have a right to expect it.*—A. B. Kendall, in *S. S. Times*.

\*\*\*

## JESUS NAILED TO THE CROSS

The manner of nailing the criminal, or the victim, to the cross was simple. The cross was laid upon the ground, and the one to be crucified was stretched upon it and spiked there. The hole for the cross was previously dug. Then the cross was carried to the hole and dropped into it. This, of course, drew every nerve and muscle into tension and produced the greatest imaginable suffering.

A teacher of a class of working girls showed them a steel engraving of a famous picture of the crucifixion. Three crosses were upon the ground. Soldiers were struggling with the two thieves, and forcing them down upon the crosses, while others drove the spikes. Upon the middle cross Christ lay down quietly, and extended the quivering palms to receive the spikes. As the young women looked at the picture, one cried: "Oh, was Christ nailed there alive! I thought that He was dead before He was nailed there." The teacher replied: "Yes, He was nailed there alive for you." The girl, weeping, said: "Then I am His forever."—*Alliance Weekly*.

## THE LIGHT-GIVING NAME

One day I stood by the death-bed of a woman who was dying a terrible death from leprosy. She was unable to speak, and the nurse said, "She will not hear you, she is unconscious." I leaned over the bed and spoke into her ear one word—Jesus. The dying woman heard, her eyes opened, and a smile lit up her sadly disfigured face. She nodded her head, as though she would say, "Yes, I know the name!" and then her spirit winged its way to the glorious home of the redeemed. I knew what she meant by that smile and the nodding of the head—she had gone home resting on the name of Jesus. *That matchless name floodlights the dark corridors of death!*—*The Witness*.

\*\*\*

## FAULT FINDING REBUKED

There was a blacksmith who was always carping at professors of religion, especially when he could get a Christian to talk to, or knew of one who was near enough to overhear him. Some choice morsel of scandal was sure to be served up about an erring minister, or a sinful deacon, or a Sunday school superintendent who had fallen from grace.

One day he was dilating with uncommon relish on his favorite theme to a venerable elder. The good old man bore it quietly for a while, and then he said, "Did you ever hear the story of the rich man and Lazarus?" "Yes, of course I have." "Remember about the dogs—at the gate there—how they licked Lazarus' sores?" "Yes. Why?" "Well, you remind me of those dogs—always licking sores. All you notice in Christians is their faults."—*Christian Life and The Word of The Cross*.

\*\*\*

## A FAMOUS COACH'S HONESTY

Probably no man ever had a longer or more distinguished career in the world of sports than the veteran coach, A. A. Stagg. For forty-two years he was the idol of students and graduates of the University of Chicago. Yet he is more admired for his rugged character and uncompromising honesty, no matter what the cost.

A successful businessman told how his whole life was changed by a little incident on the baseball diamond. Stagg's champion baseball team was defending its college title. The batter had singled, and one of Stagg's men was racing home with the winning run. Stagg came rushing up to meet him. "Get back to third base," he shouted, "you cut it by a yard." "But the umpire didn't see it," the runner protested. "That doesn't make any difference," roared Stagg. "Get back!" *It cost a game, but a character battle was won.* "When I saw that," said the businessman, "I determined always to play square."—*United Presbyterian*.

Moody Monthly



## ☆ What and Why ☆ Was the Virgin Birth?

(Continued from page 194)

Jesus was one person, but two distinct natures. "Born of woman" He became one with us, partaker of the guilt and penalty of sin, yet sinless. His human oneness with us is seen in the fact that He hungered and thirsted, wearied and fainted, rejoiced and wept, suffered and died as man. He was "made under the law," and suffered humanly the curse of broken law as do we.

Being God, He united us all to Himself, the second Adam, and suffered and died for sin. He died on the cross and suffered infinite suffering when His soul was made an offering for sin. In the agony of infinite suffering He cried out, "My God, my God, why hast thou forsaken me?" He rose again from the dead, and since all flesh was and is in Him as well as in Adam, we not only all die physically as did Adam, but we shall all rise bodily from the dead as did Christ. "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). Good and evil people will all rise from the dead.

**B**UT JESUS IN NO WISE made universal salvation a certainty. Spiritually, all are not saved because of what He did on the cross. We are not by nature partakers of His holiness, for we are sinners. But by believing in Him wholly we are born again by the Spirit of God, new creatures in Him, and so united unto Him by faith that in Him we die unto sin, in Him we the sinners, suffer and die eternally, and in His newness of life we live and shall live forevermore.

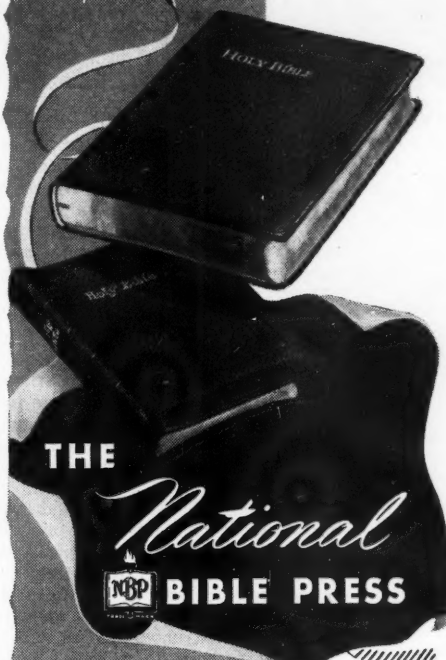
Thus is salvation accomplished for believers. Accursed humanity, under penalty, suffers in Christ, humanly and spiritually. Justice is done. Infinite penalty is paid, in Christ. In His risen life we in Him live by faith, united unto God, and destined to be in His loving fellowship forever. We are more than new creatures by the new birth. By His continuing grace He adopts us, so to speak, unto sonship, so that we become "heirs of God, and joint-heirs with Christ" (Rom. 8:17). We are redeemed from the curse of the law and saved with an everlasting salvation.

Therefore as we approach the Christmas season, let us marvel at the great love of God to provide a way of salvation for all sinners. Let us see in the Christ Child a new creation, "two distinct natures yet one Person forever," God's gracious and infinitely great gift to sin-cursed humanity. In grateful humility, filled with awe like unto that of the angels, may we receive God's great work of love, believe on His Eternal Son, and thus in Him die unto sin and live unto righteousness. Only thereby can we celebrate Christmas worthily.

**MOODY MONTHLY** is a real blessing to me as I read it.—G.G.K., Fort Wayne, Ind.

December, 1944

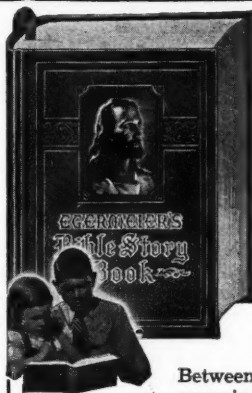
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# Practical and Perplexing Questions

★ Nathan J. Stone



## CHRIST AND THE GENTILES

*E.V., Chicago, Ill.*

**Question:** How can you explain the attitude of Jesus toward the Canaanitish woman who came to Him for the healing of her daughter (Matt. 15:21-28)?

**Answer:** Our Lord's journey to Tyre and Sidon is the only recorded exception to the practice of His ministry within the limits of the land of Israel. That this woman addressed Him as she did is not surprising, since many of Tyre and Sidon had already heard Him (Luke 6:17). And some who were not of Israel had more faith than Israel itself (Matt. 8:10, 11). It may be, as many have thought, that the Lord Jesus apparently repelled her to test her and to bring out to the utmost her faith, both to reward it and to make it an example to His disciples. But there is a deeper, underlying truth. That Messiah was to be a light of the Gentiles is blessedly true (Isa. 42:6; 49:6). But our Lord's words make it clear that Israel itself was the object of His immediate and appointed ministry (v. 24). As the Son of David (v. 22), and with regard to His own work upon earth, He was sent particularly to the lost sheep of the house of Israel. He would not wish to run the risk also of being diverted from that purpose by the multiplying of such cases as the one before Him. The use of the word "dogs," as applied to the Gentiles, was not His, but the current use made of it by His own people, overcome with an intense and fleshly national pride. The deepest lesson of all to be learned here is that the word "Israel" applies rather to the spirit and faith; that "they are not all Israel [in spirit], which are of Israel [of the flesh]" (Rom. 9:6). The word "Israel" means a prince or prevailer with God. Truly this Gentile woman was a real Israelite, who had, indeed, become a princess and prevailer with God.

—P&PQ—

## MOSES AND CIRCUMCISION

*E.A., Chicago, Ill.*

**Question:** What is the significance of the statement in Exodus 4:24 that "the Lord met him, and sought to kill him [Moses]," followed by the action of Zipporah, Moses' wife, in circumcising their son?

**Answer:** It is here stated, apparently, that God met or encountered Moses either with dire threat, or a stroke, or sickness, which would result fatally. The context makes it clear that it was for failure to circumcise his son, whether out of neglect, or indulgence toward Zipporah, as the context might indicate. Circumcision was that imperative sign of the covenant by which God

separated Abraham and his descendants to Himself (Gen. 17:13). Failure to do so would result in being cut off from God's covenant (Gen. 17:14). It was, obviously, vitally important that the one who was to be God's instrument in delivering His people from Egypt's bondage (typical of the flesh and sin) should himself not fail to observe that sign of the covenant which was to separate that people from the flesh and sin, unto God. Verse 23 declares Israel to be God's son, the first of the nations, as nations, to be admitted to sonship, of course in the Messiah. It is worthy of notice that the first act observed by Joshua on entering the promised land was to circumcise all males—a rite which had been completely neglected in the wilderness—and thus to roll away the reproach of Egypt with its bondage, both actual and typical (Josh. 5:2-9). While Zipporah performed the action, possibly because of Moses' temporary inability to do so, it appears to have been with unwillingness and protest, due perhaps to a lack of understanding.

—P&PQ—

## PAUL AND THE SANHEDRIN

*J.V., New York, N.Y.*

**Questions:** (1) Was the apostle Paul a member of the Sanhedrin? (2) Was he not too young for such a position before his conversion?

**Answers:** It is quite possible, apart from any definite evidence to that effect, that the apostle Paul was a member of the Sanhedrin. It is the opinion of many scholars that he was. Acts 26:10 may have some reference to his membership in this body, unless there was some other body in which he could cast a vote on such an important matter as the new sect of the Christians, which is hardly likely. As a student of the great teacher Gamaliel, and a Pharisee of the Pharisees; in view of his great gifts of mind, and of energy and intensity of character, his burning zeal for the law, and his evident place of leadership, we may well think of him as having possessed membership in this body. He could still have been a young man, as Acts 7:58 designates him, at the age of thirty, the age of entering upon the life and duties of a rabbi at that time, and therefore not too young before his conversion for membership in the Sanhedrin.

—P&PQ—

## DEATH OF MARY

*A.L.F., South Bend, Ind.*

**Questions:** (1) When did Mary the mother of Jesus die? (2) Did she die on the same day as Jesus?

**Answers:** "And from that hour that disciple took her unto his own home"

(John 19:27) would be sufficient to indicate that it could hardly be true that Mary, the mother of the Lord, died on the same day as He. Acts 1:14, however, states definitely her presence with all the other believers after the ascension of the Lord. She, of course, continued in the circle of the disciples and shared in all the experiences of the Jewish believers of the early Church. We know nothing whatever of the date or manner of her death. There are legends about her later life which are obviously not reliable and have no evidence to support them—legends of her bodily translation to heaven, of special reception and glorification. But even these legends place such events as anywhere from two to twenty-four years after the ascension of the Lord Jesus into heaven.

—P&PQ—

## THE WORDS OF CHRIST

*L.F.R., Millington, Tenn.*

**Question:** What is meant by the words, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35)? I thought heaven is to be our eternal resting place.

**Answer:** The Lord Jesus was here stressing the absolute certainty of the fulfillment of all His words. Nothing seemed to His hearers more certain and abiding than heaven and earth. But nothing can be more sure and eternal than God's Word (see such scriptures as Ps. 102:26; 119:89; Isa. 40:8; 51:6). Heaven is indeed to be the eternal abiding place of the redeemed, but the present heaven and earth are to pass away (II Pet. 3:7; Ps. 102:25-26; Isa. 51:6), or be changed. There will be a new heaven and a new earth (Isa. 65:17; 66:22; II Pet. 3:13; Rev. 21:1). All these passages speak of the righteousness, holiness, beauty, and joy of the new heavens.

—P&PQ—

## CHRIST'S RESURRECTION AND SIN

*E.A.K., Grand Junction, Iowa*

**Question:** Since I Corinthians 15:17 states that the resurrection of Christ means that we are not in our sin, how is it that the whole world is still in sin?

**Answer:** "And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17) simply declares that the resurrection of our Lord Jesus Christ from the dead is the guarantee and assurance to us that His atoning sacrifice upon the cross was acceptable to God the Father. By it we therefore know that our sins are forgiven, that our faith in Him is justified. Had He not risen from the dead, it would have been a sign that His sacrifice was not accepted. We should be yet in our sins.

Moody Monthly

This has nothing to do with a world in sin, or Christian sinning. It means there would have been no atonement for and therefore no forgiveness of any sins. If the world is still in sin it is because it *rejects* the Lord Jesus Christ as its Saviour and Lord, and is therefore subject to evil and the evil one (II Thess. 2:9-12; II Cor. 4:3, 4). Protestant denominations do not deny that their members sin, and confession for such sin is made directly to the throne of God. But we are not in our sins in the sense of I Corinthians 15:17, since they are forgiven in Christ's atoning work and made sure by His rising from the dead. Having been thus forgiven and redeemed, Christians are not to sin (Rom. 6:5, 6), nor to be under its dominion (Rom. 6:9, 12, 14), but are to live separately and righteously unto God (Rom. 6:13, 17, 18).

—P&PQ—

#### THE DEATH OF SAUL

M.H., Union City, Tenn.

**Questions:** (1) Did Saul kill himself, as I Samuel 31:4-6 seems to indicate, or was he killed by the Amalekite, as stated in II Samuel 1:6-11? (2) Did Saul go to heaven?

**Answers:** (1) There are those who think that the Amalekite was not telling the truth, and that he was simply trying to ingratiate himself with David in order to gain a recompense. It is not in the least necessary to suppose this. In the first place, the Bible gives the impression not merely of recording the Amalekite's words, but of an actual event. In the second place, both accounts are highly probable without contradiction. In I Samuel we are told that Saul fell on his own sword in the attempt to take his own life when his armor-bearer refused. This account says Saul died (31:5). But II Samuel simply complements and adds details to the first account. Saul no doubt did not die instantly. When the Amalekite appeared, Saul, fearing that perhaps his wound might not be fatal, asked him to put him out of his fear and pain. The Amalekite complied, probably because the wound really was fatal. (2) It is not an easy matter to judge as to Saul's destiny. It is true that it is said that "the Spirit of the Lord departed from Saul" (I Sam. 16:14), but the Spirit of the Lord was not present in the same sense in the Old Testament as He is in the New. God's dealings with Saul were rather on a governmental basis and as head of the nation. At any rate, the words of Samuel to Saul just before his death are, "Tomorrow shalt thou and thou sons be with me" (I Sam. 28:19). It is doubtful that it could be said that Saul was lost.

—P&PQ—

#### JERUSALEM AND SODOM

Pfc. B.S., USMCR, San Francisco, Calif.

**Question:** Revelation 11:8 states, "... the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Was not Christ crucified on Golgotha?

**Answer:** Christ was crucified on Golgotha, which was just outside or near Jerusalem. The answer to your question

December, 1944



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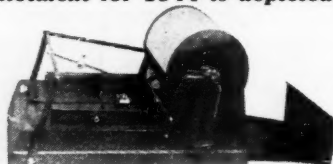
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lies in the word "spiritually." Jerusalem was spiritually like Sodom and Egypt, and is not infrequently so designated for its wickedness in the Old Testament (see Isa. 1:9, 10; Deut. 32:32; cf. Ezek. 16:46 with 16:48-52). Isaiah 1:21 declares, "How is the faithful city become an harlot!" (also Jer. 2:20, 21). It is summed up in the sorrowful words of our Lord in Matthew 23:37-39. Revelation 11:8 refers then to the literal Jerusalem, but as a spiritual Sodom. But Jerusalem is yet to be a praise and glory to God when it turns to God in Christ (Jer. 3:17; Ps. 87:3; Isa. 60:14; Ps. 46:4, 5; 48:2, 3).

—P&PQ—

### NAMES OF GOD

A.F.O., Edgewood, Iowa

**Question:** Where are the following names of God to be found in the Bible: "Jehovah - Shammah," "Jehovah - Ro'i," and "Jehovah-Rophe," and what do they mean?

**Answer:** Jehovah-Rophe means "Jehovah who heals." The incident which gives rise to this name is found in Exodus 15:22-26. The name speaks of God as the Great Healer, not only in the physical sense, but also in the spiritual and moral sense. The name Jehovah-Ro'i is taken from Psalm 23 and means "Jehovah [is] my Shepherd." The spiritual lesson from this may be quite obviously discerned and is further emphasized in such passages of Scripture as Psalm 78:70-72; 80:1; Isaiah 40:10, 11; Ezekiel 34:11-16. The name Jehovah-Shammah is found in Ezekiel 48:35, and means "Jehovah is there." It speaks of the presence of Jehovah among His people (Exod. 33:17; Deut. 4:37, R.V.; Isa. 63:9; Ps. 132:8, 13, 14). But the presence of this name in the last chapters of the book of Ezekiel (see also 43:1-7) has a special significance and sets forth the fullness of the glory of God's presence in a time yet to be. All these names find their complement and fulfillment in the Lord Jesus Christ of the New Testament, who is the Great Physician, the Great Shepherd, and the Word who became flesh and tabernacled among us and whose glory we beheld (John 1:14; Isa. 7:14; II Cor. 6:16; Rev. 21, 22).



## Out of the Past into the Future

(Continued from page 203)

Jennings Bryan, after a lecture engagement, gave us proof of "a friend we had made" in his close-up, friendly talk as we gathered around the same long office table one afternoon. His personal, frequently hand-written purchase orders for our book, *The Other Side of Evolution*, for free distribution, were a constant encouragement to us.

BOOKS LITERALLY POURED OUT of our shipping room. Surely 11,979 copies of *How to Pray* by Dr. Torrey, going out in one year and leaving great gaps in the neatly stacked piles of paper-bound Colportage Library books, had an effect on the prayer life of the nation.

There were 4,581,964 of those same red-covered library books, in five languages, sent out from 1894 through 1906; 1,549,638 copies of D. L. Moody's works alone. Books had gone, at that time, into fifty states and territories, and twenty-five foreign countries.

There were only one hundred colporteurs then, but what a glorious beginning! There are well-nigh two thousand part-time "book missionaries" now. What a future for this work! With saintly Thomas Bone we say, "Let us hoist the sail of service to catch the breeze of blessing, and launch out into the deep sea of man's misery, to rescue the perishing and care for the dying," by means of the gospel in print.

The era that gave us "There Were Ninety and Nine" and the "Glory Song" moved swiftly into that era which preceded World War I. The cottage office disappeared. The enlarged work possessed most of an old three-story brick residence on La Salle Street (where now stands the Moody Bible Institute Administration Building), overflowing later to one extra, connected room in an adjoining house. It was there the news of World War I reached us, gripped and saddened us, but also spurred us to action in supplying tons of Colportage literature to the men in the armed forces through the financial provision of friends of the Army and Navy section of the D. L. Moody Book Funds.

The annual business report issue of the Moody Bible Institute Bulletin for October, 1944, gives a pen picture of today's answer by the Colportage Division (now the free literature department of the work, under the direction of William Norton) to the present challenge of World War II.

Nor do we overlook the great prison work accomplished because D. L. Moody instituted the Prison Book Fund in 1895. Then there is the recollection that shortly after Robert P. Wilder, of the Calcutta, India, Y.M.C.A., was at Northfield, Mass., and made an appeal to Mr. Moody, five thousand books were ordered as an initial free grant to that land so far away. In ten years 54,220 volumes were shipped, among them three or four of D. L. Moody's books trans-



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lated into Marathi, under the India Book Fund. Similar work needs to be undertaken today for India.

Necessity laid hands on the work again. In April, 1926, it moved its offices and shipping room from the 826 North La Salle Street location to a four-story, new brick building, which the Institute had erected at 843 North Wells Street. Soon the projecting-front basement retail store on La Salle Street gave way to a twelve-story Institute Administration Building. The store then located south of the general offices on Wells Street, first opening as a two-store-wide retail outlet, then becoming a three-store-wide one.

IT WAS DOWN WELLS STREET that the author of our book, *How to Master the English Bible*, Dr. James M. Gray, frequently walked as he went to his home at the noon hour. Once, in passing the office, he stopped to say that it would be well to have the window shades in Institute buildings on Wells Street drawn a uniform length over week-ends, for the sake of orderliness of property appearance. We promised compliance with the suggestion and the habit remains with us today.

It was while at 843 North Wells Street we had opportunity to mark the giant human kindness of men like Dr. Griffith-Thomas and Dr. F. B. Meyer. The aged Dr. Meyer, weary, half-reclined on the street flight of stairs in our building, waiting for a cab, such was the last picture we had of him. It was at close of day and the completion of arrangements for the publishing of *Five Musts of the Christian Life* by the Association. How little we then realized that it was for him also near the close of life's short day.

THE BIBLE INSTITUTE COLPORTAGE ASSOCIATION was formally merged with Moody Bible Institute in November, 1941, and moved its offices to the Institute's Administration Building in April, 1942, sixteen years to the month after its previous move. The publishing department is now known as the Moody Press. Its store remains on Wells Street, and its shipping is done, not too conveniently, a city block to the north.

Here we are in World War II, 1944, closing the fiftieth year of this publishing work almost directly over the place where World War I found and left us!

This year a new director, Don Norman, came to assume the responsibility, under God, of guiding this publishing work through this war period with its difficult printing and publishing problems. Even now there are cramped, aching, Moody Press work-muscles crying out for more room. Sections of the work have tripled in two years, although hindered by acute help and material shortages.

Future requirements are felt keenly. An increasing number of new publications are offered to us. Instead of a few thousand copies of a title sold, there is the recent record of 20,000 copies of one book in less than nine months. Taken in the aggregate, our book circulation



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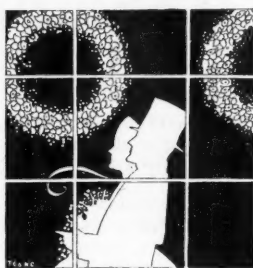
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has increased tremendously, not to mention the almost endless stream of tracts.

While other organizations have been formed in the same Christian publishing field, many of them receiving impetus from our record, God has signally blessed, with His seal of approval, this ministry in print begun by His faithful servant, D. L. Moody. His was, and it is today, a work apart from thought of personal or property gain. God has worked, He must and shall work on through the Moody Press to His own name's honor and glory. Others have labored and we . . .

The shoe clerk of Court Street, Boston, born at Northfield, Mass., February 5, 1837, ushered into heaven's glory, December 22, 1899, has left a marvelous heritage in this ministry of the printed page. There are thousands still whose feet need to be shod with the "preparation of the gospel of peace." All cannot preach, nor can all teach, and but few can go as missionaries, but each one may be a Christian "book missionary" in his home community.

The world needs this work. So putting aside the thought of sacrifice as unworthy, we pledge anew our best for a more glorious record to follow. We believe "God shall bless us" (Ps. 67:7).



## The Victory of God in the Disasters of Life

(Continued from page 201)

ordering all for our good, we shall be saved from bitterness of spirit, skepticism, and pessimistic outlook on life. We shall see those who try us, in a different light; we shall see them as the instruments which God is using to develop in us the spirit of trust, patience, prayer, and love which "beareth all things, believeth all things, hopeth all things, endureth all things" (I Cor. 13:7).

When, like Joseph, we see God in everything, in our trials and temptations, and put our life into His hands, then wonderful beyond description is the beauty which the genius of Christ brings forth in us by the tools of calamity and sorrow. Our faith in the overruling providence of God will make us strong and tranquil, victorious in every circumstance of life, and will break down the hostility of those who persecute us. We shall see in those things, which to others spell disaster and which fill them with despair, the workings of our victorious God, who "moves to His great ends, unthwarted by the ill."

"This is the victory that overcometh the world, even our faith" (I John 5:4).

December, 1944



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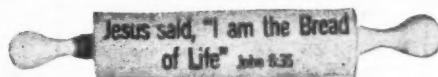
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# Sunday School Lessons\*



★ Harold L. Lundquist

Because of uncertainty in the delivery of the MOODY MONTHLY, teachers have received the lesson expositions late. To correct this, the lessons in this issue include two Sundays in January. Hereafter the lessons will begin with the third Sunday of the month of issue and extend through the second Sunday of the following month.

The Editors

December 10

## CHRIST IN THE HOME

Matthew 19:4-6; Luke 10:38-42;  
II Timothy 1:3-6

**Golden Text:** *These things I command you, that ye may love one another.*—John 15:17.

**T**HE American home faces many enemies and powerful destructive influences in our day. At times one wonders whether this most important of all institutions has not so far departed from what God intended it to be that it has lost its place and power.

In such a time, it is important that the Christian Church keep before the people, and especially our young people, the Scripture teaching about the home. We need to revive the old-fashioned home, with its piety, purity, and high purpose in the plan of God. We begin right when we note:

### I. The Plan of God for the Home (Matt. 19:4-6).

When Jesus was challenged by the Pharisees, who claimed that a man had a right to divorce his wife, He appealed to Scripture. That is the sure foundation for right thinking.

He referred them to the story of the creation of man and woman in Genesis 2:18-24. There it is revealed that in all the animal kingdom there was no creature suited for fellowship with man. The one who finds full satisfaction in the company of a cat, a dog, or horse, is just not up to normal.

Adam must have a "help meet" for him, that is, one suited by personality and gifts to be his companion. God made woman for that purpose and gave her to man. Thus He established the home and ordained that all through man's history there should be the coming together of one man and one woman in that indissoluble union of love (v. 6) which makes the home.

We have forgotten God's law, or have deliberately violated it, and have broken down the home in its very foundation.

\*Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

We had better begin to think seriously about the divorce problem if we are not to go the way of other nations which have debased and degraded the home.

The plan of God was (and still is) the union of man and woman in the formation of a new home into which He may send children as His heritage (Ps. 127:3).

### II. The Presence of Christ in the Home (Luke 10:38-42).

Christ repeatedly honored the home by His blessed presence. He came to the wedding feast at Cana of Galilee, and there He performed His first miracle (John 2). He should be the unseen Guest at every Christian marriage. Invite Him, expect Him, honor Him, and He will bless you.

One home in particular was a place of rest and refuge for our Lord when He was on earth, that of His friends Lazarus, Martha and Mary, in Bethany. He was a welcome guest, always at home in that household. Shall we do less in our households? We see mottoes in homes, "Christ is the unseen Guest in this home." How appropriate!

But note that His presence in the home gives Him opportunity to teach and to direct the life of the home. Mary and Martha had both been busy about the work of the household, but Mary knew when it was time to stop being busy and sit at Jesus' feet to learn and to be blessed by His presence. She not only worked, but "also sat at the Lord's feet" (v. 39). Martha went right on working until she was distracted, and came to censure her sister.

The answer of Jesus is significant. He did not rebuke Martha, He only told her to get her life into balance. There must be work in a home, but those who make home only a workshop miss its greatest blessing. Home should be a place of sweet fellowship between the members of the family, and especially between them and the Lord.

Let us recognize Christ's presence in the home, and let us seek His guidance for individual lives as well as for the family as a whole. Let us read the Bible and let God speak to our families through the Word (see Deut. 6:6, 7). Let us pray together, assured of His presence with us as we join in worship and intercession.

### III. The Power of Faith in the Home (II Tim. 1:3-6).

Family religion really pays. The home with the family altar, where God's Word is read as a natural and proper part of daily living, where prayer is made, and God's goodness is remembered in thanksgiving and praise, that home will send forth children who know the grace of God, and are prepared to heed His call for service.

Timothy had a grandmother and a mother one wonders where papa and grandpa were with unfeigned faith. What a precious heritage! That was far more valuable than silver or gold, or farms or corner lots. What heritage are you giving your children?

Note the reference to Timothy's work as a minister of God (v. 6). It was by the Holy Spirit's call, and was recognized by the church in ordination, the "laying on of hands." But it is evidently closely connected with that which is spoken of in the verse before—the faith of his home. There is power in that faith to send a boy forth to valiant service for God and to keep him faithful in the day of trial. Give your boy and girl something really worthwhile to remember when they think of home. Put the power of faith in the home behind their lives in public for God.

December 17

## CHRISTIAN LIVING AT ITS BEST

Galatians 5:22-6:10

**Golden Text:** *If we live in the Spirit, let us also walk in the Spirit.*—Galatians 5:25.

**L**IFE and profession must be in accord. To follow Christ means more than embracing a creed, or following a ritual; it calls for daily living of the highest type.

Herein Christianity differs from all other religions. It is a living faith in a living Lord—which produces a living testimony. Such a life is:

### I. Spiritual (Gal. 5:22-26).

The Christian receives his new life through the ministering of the Holy Spirit. Since that is true, "let us also walk by the Spirit" (v. 25). Every child of God (not just a few, as some suppose) is to live this kind of spiritually fruitful life.

The works of the flesh, horrible in their wickedness and lust, are listed in verses 19-21, and then by striking contrast we have the fruit of the Spirit in the life of the Christian. Note the distinction: Work is something we produce, fruit is something that grows.

Walking in the Spirit the Christian finds in his life the inward graces of love, joy, and peace. These then express themselves outwardly in long suffering, kindness, goodness, faithfulness, meekness, and self-control. The Spirit-filled man is not only a good man, he lives a good life.

### II. Gentle (Gal. 6:1).

Christianity is not harsh and unforgiving toward one who has sinned. Certainly there can be nothing but stern condemnation of continued, flagrant, im-



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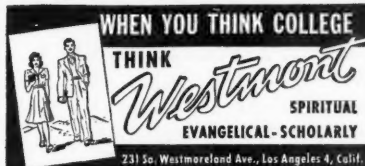


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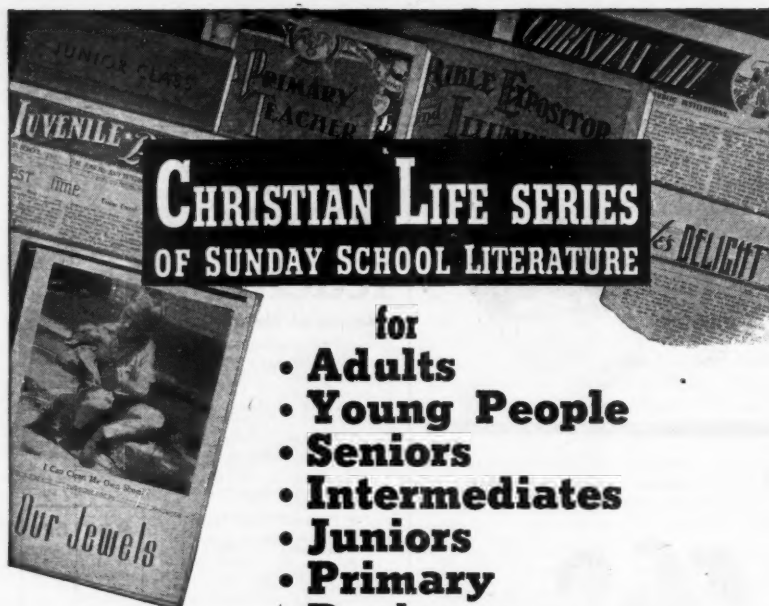
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penitent sinning. But toward the one who has fallen, the winsome attitude of loving restoration should be the first reaction.

There is good reason for this, for God is kind, and Christ would not quench the smoking flax (Matt. 12:20). Then who are we, weak and fallible human beings, to treat an erring brother with hardness?

Note the admonition based on our own weakness. The day could come when we need the gentleness of our fellow Christians. That indicates the propriety of a gentle touch on our own part.

### III. Kind (Gal. 6:2-5).

We are to help the brother in need. lift his burden and bear it for him (v. 2). At the same time do not go around expecting anyone to bear your burden (v. 5). Ask God for grace and bear it yourself. If your brother helps you—good. If not, do not be offended. Too many Christians expect others to help.

Then there is the need of kindness in thinking of oneself, and one's neighbor. Pride is self-deception (v. 3). It puts God against us (James 4:6). We will have no time or occasion to judge our neighbor if we honestly appraise our own life (v. 4). That will not only keep us busy, but when we see our failures we will be kind. We will know that anything in us worth glorying about is God's work in us.

### IV. Honorable (v. 6).

While the Christian will not be seeking any glory or reward for himself, he will always be honorable in caring for those who serve him in the gospel. Salvation is free, and no true preacher or teacher of the gospel would set a price on it. But the necessities of life must be provided, and it is the obligation of the one who is served to "communicate" of that which he has to his teaching brother.

It need hardly be said that if the church had obeyed this and similar admonitions found in many places in Scripture, we should not have the disgrace of an underpaid ministry, an understaffed church, and missionaries waiting to go with no money to send them. Let us be honorable about this matter.

### V. Consistent (Gal. 6:7, 8).

There is an inexorable law which brings only the harvest which is planted. Too many Christians are trying to reap the fruit of spirituality when they have sown only the seed of indifference and worldliness. It can't be done!

Self-will is always struggling against God's will in the life of the Christian. Sowing to the flesh means yielding to self. And the result? Corruption. Yes, even in the life of a Christian. How much there is of that, and how it hinders God's work!

There is here the important truth that the one who sows to the Spirit reaps eternal life. That speaks of salvation itself, but it also speaks of spiritual development. What we sow today will bear fruit tomorrow. What we sow in time will produce fruit in eternity. It is a solemnizing and, at the same time, encouraging thought.

# VI. Diligent (Gal. 6:9, 10).

It has been said that we have three classes in the church—workers, jerkers and shirkers. The shirker does nothing. One wonders whether he is really saved, since there is no sign of life. The worker is the one upon whom one can always depend. The jerker is the one who takes hold mightily, and then is gone when you need him most.

Christian living at its best calls for consistent, persistent, diligent application to the work of God—not only today, but tomorrow, and the next day, and the next! That is the only way to be sure of the harvest.

Note the suggestion of special thoughtfulness toward our fellow Christians (v. 10). Some folk operate on the opposite principle. They treat their fellow believers with a little extra coldness—a special degree of suspicion and criticism. That surely is not Christian living at its best.

December 24

## THE GROUND OF UNIVERSAL JOY

Luke 2:8-12; Hebrews 1:1-4;  
I John 1:1-4

Golden Text: *Behold, I bring good tidings of great joy, which shall be to all people.*—Luke 2:10.

WHAT would you like for Christmas? Could anything be better than to find for your heart and mind that spiritual safety, certainty, and joy which transforms life? Well, that is exactly what Jesus came to bring mankind. It was the first Christmas gift, and it is the best gift this year too.

### I. Safety (Luke 2:8-12).

Men need deliverance from sin. They needed it when Christ came. They need it today. They must have a safe refuge, one in which they may rest secure.

All the efforts of this world to meet man's need are vain. As Joseph Parker put it: "The world did not want an adviser. The world had advised itself almost into hell. The world did not ask for a speculator. Everything that man could do had been done, and men sat in the darkness of their own wisdom. The world did not want a reformer, a man who could change his outward and transient relations, an engineer that would continually devote his time to the readjustment of the wheels and the pulleys and the various mechanical forces of society. The world wanted a saviour."

Jesus came as Saviour. The good tidings revealed to the faithful shepherds were to be "of great joy to all people" because they presented the One who could bring them redemption from sin.

That revelation is ready to be made again this Christmas, and as it came to the shepherds at their work in the field, so it may come to you on the battlefield, in camp, in the air, under the sea, in the kitchen, the factory—yes, anywhere. We rightly go to our churches to worship on Christmas Day, but let us remember that Christ is everywhere, seeking each one—yes, knocking at your

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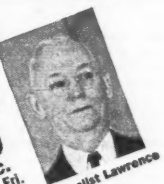
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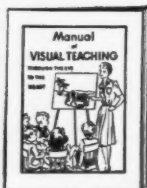
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door. Will you let Him in? Then you will have Christmas indeed!

### II. Certainty (Heb. 1:1-4).

God has spoken through the centuries in the messages of many faithful servants. We do well to give heed to God's Word through them. But after all, they were only servants. This message of redemption is so vital and fundamental that God sent His Son, Himself the Redeemer, to declare it.

How final, and definite, and blessed is that truth! The heir of all the eternal glories of God the Father, and Himself the effulgence (or the flashing forth) of the glory of God, has spoken God's last word—His certain word—about redemption from sin.

We all know how full of uncertainty the world is, how our own minds are distressed by the very uncertainty of countless things about us. What a precious gift from God to realize anew the absolute certainty we have in Christ. He came to save, to satisfy, and to keep us.

Note that He has all the needed authority and power to carry out His loving purpose (vv. 3, 4). He, who "made purification of sins" for us who believe, is divine. He has all power. He is glorious beyond our ability to describe. He is God. We can rest in perfect assurance in His redemption.

### III. Enjoyment (I John 1:1-4).

God knew the need of man for real joy if life was to be pleasant and profitable. Being a Christian was never intended to be a somber, doleful business. No, indeed. "These things we write," says John, "that our joy may be made full."

What did he write? By inspiration of the Holy Spirit he wrote of Christ, "the Word of life." He had seen and known Him, the Redeemer. He had fine and uplifting fellowship with Him, and declares that we too (as believers) share in that fellowship.

One of the bright and glad some things about the Christmas season is our fellowship with our family and friends. It brightens the whole holiday season. How much more delightful is the fact that we have "fellowship with the Father and with his Son, Jesus Christ."

That fact really "makes" Christmas! Many will be separated from family and friends this year, but Christ is there, and they may have this most precious of all friends with them. The empty place around the family table will be filled (if we wish) by the Lord Himself. Let's keep Christmas with Him as the unseen but nonetheless real Guest. In fact, let us do even more than that, let us count Him into the intimate fellowship of our family circle (and two can make such a circle). That is what He wants to be—to you and to me—this Christmas Day, 1944.

May His joy be yours in full measure. That is the wish of the writer of these lines, and it goes from his heart to the very last reader who may be in the uttermost part of the earth. A blessed Christmas to you!

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December 31

## THE BASIS OF COURAGE FOR THE FUTURE

Matthew 16:13-20; II Peter 3:14-18;  
I John 3:1-3

**Golden Text:** *Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.*—I Corinthians 15:58.

A SIGNIFICANT year—1944. But now it is gone. We look into the future and ask ourselves, What next? Shall we enter the new year with fear and trembling, or may we face it with courage?

If man's knowledge and dependability are all we have to stand on, we had better be afraid, but there is a real basis for courage and assurance if we look to God, and to His Word. If the world will seek Him in repentance and faith, there is bright hope ahead. And if the world will not do it, let us as individuals put our trust in Him. We have:

### I. An Unfailing Christ (Matt. 16:13-20).

It is not enough that men recognize Christ as teacher, moral leader, or man willing to die for His convictions. He must be more if He is to deliver mankind, and, thank God, He is more.

Peter, speaking by the guidance of God, declared Jesus to be "the Christ, the Son of the living God." "Is this what Christ is to you? There are so many shabby, inadequate, inaccurate limiting views of Christ today. Men will give Him praise, but refuse to give Him the honor due to Him alone. The only Christ that ever really lived is the Christ of the New Testament, and that Christ is the omnipotent and eternal Son of God. Any Christ less than that is a false Christ, a Christ of man's imagination. The Christ of the New Testament can save, but no other Christ is the saviour of men" (*Peloubet's Notes*).

This Christ, the unfailing One, established a victorious Church, built on the acceptance of Him as God. That Church marches on into 1945, as it has entered every other year, assured that as it follows Christ, and preaches God's Word, there is reason for encouragement and joy even in this awful day.

### II. An Uplifting Faith (II Pet. 3:14-18).

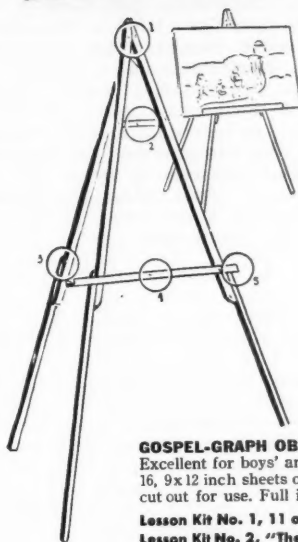
Christianity is not just a set of rules and regulations. It is a life. It must grow, and it does grow. The born-again believer cannot stand still in his spiritual experience. He has a faith which must move him forward and upward for the glory of God.

This experience is called growing in grace, which means that each day of this new year we as believers are to become more like our Lord. We are to have stronger convictions, and at the same time we are to be kinder and more loving. We are to be more forgiving, tenderer, more eager to serve Christ.

Christian, have you made any spiritual progress in the year 1944? If not, it is because you have failed to take God's provision for your life. You have let the

December, 1944

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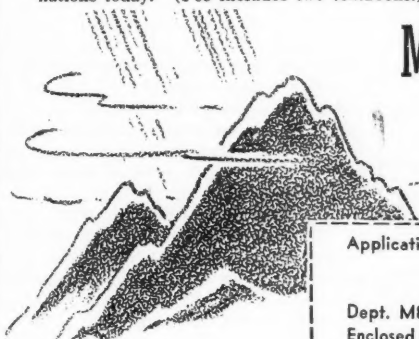
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enemies of your soul mislead you (v. 17). You have not been diligent in your Christian life (v. 14).

God does not want any believer to live a defeated life, not growing in grace and in knowledge. And there is the secret—study God's Word in 1945. Learn more about God, and you will grow. That's something to look forward to.

Then note that this is to be in the light of the promised return of Christ (v. 14). He may come in 1945. Blessed hope! Glorious prospect! We meet the new year with courage because we are Christians. What about you, reader, who are not a Christian. Should you not make your decision now?

### III. An Inspiring Hope (I John 3:1-3).

We have already touched on the great hope of the Church—the coming again of our Lord Jesus, and here it is presented as the inspiration to holy living.

Sometimes the world points a finger of scorn at Christians, exposing their weaknesses and failures. It makes us ashamed and we resolve to do better, but we are not discouraged. The world doesn't understand spiritual truth or Christian experience. We believers are "the children of God," born again through faith in Jesus Christ.

All that is involved in this new life does not yet appear. It is hidden under the imperfections and the failures of our lives. But it is there, and one day when Jesus comes again it shall be made known. "We shall be like him." Ah, that makes one square his shoulders and lift up his head to meet 1945 with assurance.

Observe that this hope of Christ's return is not just a theological doctrine to discuss, or a religious slogan to proclaim. It has a tremendously practical application. The one who expects Christ to come back seeks that holiness of life which is spoken of in verse 3.

He is coming. I must be ready to meet Him with joy. So my life—yes, the details of my daily life—must be right. What an incentive to real holy living!

And He may come today; hence I do not postpone my careful living until tomorrow. I dare not promise myself that later in 1945 I shall make right the things that are wrong. It must be done today, yes, right now.

Well, here is real courage with which to meet the new year. May it be a blessed one in your life, no matter what the experiences and circumstances may be. God is in the new year. Let us move forward with Him.

### January 7 THE CHILDHOOD OF JESUS Matthew 2:13-23

Golden Text: Behold, I am with thee, and will keep thee in all places whither thou goest.—Genesis 28:15.

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our sins, His resurrection for our justification, and His glorious coming again.

This then is an important book which we study for the next three months. Teacher and student alike should be enthusiastic and expectant.

The genealogy of the King, and the story of His coming to earth as the babe of Bethlehem (both important matters), are covered in chapter 1. In our lesson we find Him as a little child. Observe how man received Him, and how God cared for Him. Without assigning definite verses to our points we note that:

### I. Men Received or Rejected Jesus.

It has always been so. Men, then as now, were either for Him or against Him. The world of today is far different from that of the first century, but the difference is all on the outside. Almost breath-taking have been the developments of modern science, but these have not changed the heart of man. He still fears and hates and fights and sins.

His attitude toward Christ is unchanged. There are still only two classes of people in the world—those who have received Christ and are saved, and those who have rejected Him and are lost.

### 1. Men Are Against Christ.

How do men show their rejection of God's Son? Just as they did at His birth, by:

a. Fear.

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Herod was afraid lest the coming of this One should result in the loss of his ill-gotten gains. His anger and fear made all Jerusalem afraid.

**b. Indifference.**

When the Wise Men asked where Christ was to be born, the priests and scribes knew exactly where to find the facts in the Holy Scriptures, but having done so, they relapsed into utter indifference. They had no interest in the fulfillment of the prophecy.

**c. Hatred.**

Herod poured out the violence of his heart by killing the first-born. He was the first of many who have raged against the Christ in futile anger.

**d. Sorrow.**

The tears of the mothers of Jerusalem but foreshadowed the weeping and wailing which characterizes Christ-rejection both in time and eternity.

**2. Men Are for Christ.**

Thanks be to God, there were those in that day who were for Christ and, like those who follow Him today, they showed:

**a. Spirituality.**

Men have marveled that the Magi knew of the birth of Christ. They must have studied the prophecies of the Word and been responsive to the teaching and

moving of the Holy Spirit. Can we say as much for ourselves?

**b. Interest.**

Not content to know and to marvel, they shamed the priests of Israel by their persistent interest in this great thing which had come to pass.

**c. Love.**

They brought themselves in worship and rich gifts from their treasures. You can give without loving, but you cannot love without giving.

**d. Action.**

They came. They persisted until they found the Christ. Then they listened to God and protected His Son by not returning to Herod.

**II. God Protected and Prepared Jesus.**

The ruin which sin had brought into the world could only be met by redemption which Christ had come to bring. Some men had already shown their hatred for Jesus and their rejection of Him. But God still ruled, and for the sake of those who received Him (and would receive Him in all the centuries since), He kept the child Jesus from harm. We find Him:

**1. Protecting Jesus.**

Men may hate and seek to destroy God's Son. Satan may inspire them with ingenuity and cunning. But see how the Eternal One spoke to Joseph in dreams, how He prepared a place of refuge in Egypt and ultimately in Nazareth, where the boy Jesus might increase in wisdom and stature and favor with God and man.

**2. Preparing Jesus.**

God knew the days of public ministry which were ahead, and above all, that day when on Golgotha's hill Christ was, in His own body, to prepare salvation for you and me. God is never taken by surprise. He moves forward to the completion of His plan with the stately tread of eternity.

He took Jesus to Egypt. He brought Him again to Nazareth. In it all He was preparing His Son for the days of ministry which were ahead.

All this was in fulfillment of prophecy (see vv. 15, 17). God's Word is always sure. It must be, for He is God. His infinite and eternal faithfulness guarantees the fulfillment of every promise and every prophecy of His Word.

January 14

**JESUS BEGINS HIS MINISTRY**

Matthew 3:13-4:11

**Golden Text:** *Thou shalt worship the Lord thy God, and him only shalt thou serve.*—Matthew 4:10.

**R**EADY for service—this is the next scene from our Lord's life which comes before us in Matthew. Thirty years had passed since His birth, but these are hidden in silence, save for the one glimpse of Him in the temple which is given only by Luke.

These were not years of idleness or luxury. He was obedient to Joseph and Mary. He worked in the carpenter shop. He fellowshiped with God's people, and best of all, with His heavenly Father. He showed obedience and faithfulness in

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Himself sinned, but because He was to become the substitute for the sinner. What marvelous condescension and grace!

## II. Approved of God (3:16, 17).

The Holy Spirit, like a dove, rested upon Him. The dove is one of the symbols of the Spirit, and speaks of gentleness, meekness, purity, peace, and love.

Out of the eternal dwelling places in heaven came the voice of the eternal Father expressing His approval and pleasure in His Son. The person and work of Christ bear their own commendation of Him to us as divine. Here we have the Father's word, and the Holy Spirit's coming. Thus we have here the entire Trinity.

## III. Tempted by Satan (4:1-11).

A time of testing was ahead. Jesus did not fear it, but notice that He did not seek it either. He was led by the Spirit into this great conflict. We may learn that we must not seek nor put ourselves in the way of temptation, but when it comes we may meet it without fear. God is with us.

He was tempted as the Messiah, and the Son of God, and it was a real testing, one from which we need to learn what to do when tempted. It was threefold: physical, spiritual, and vocational.

### 1. The Physical Temptation.

Forty days of conflict with Satan made His body hungry. Under such circumstances it was a terrific temptation to use His divine power to make bread. He could have done it, but He did not. One doesn't have to live, but one does have to obey and honor God.

Note how effectively Christ used Scripture (from Deuteronomy. Have you read it lately?). It is the only sure answer to Satan's temptations, but you must learn it if you are going to use it.

### 2. The Spiritual Temptation.

Here Satan asked Him to presume on the grace of God. If he cannot get you to abandon your faith, he will urge you to go to some fanatical and unscriptural extreme in using it.

God always cares for His own when they are in the place where He wants them to be, but He does not deliver us from foolhardy and unnecessary risks which we want to call "faith."

### 3. The Vocational Temptation.

Christ had come into this world to wrest from Satan, the usurper (who is now the prince of this world—John 12:31), the kingdoms of this world. Satan suggested to Him that He could accomplish this by simply bowing down to him—thus escaping Calvary's cross.

Satan is busy urging men to take spiritual bypaths. He has his own leaders, who skillfully evade and avoid the cross. They have a religion without the offense of the cross, but, mark it well, it is not Christianity, even though it bears that name.

Jesus met and defeated Satan by the use of Scripture, and by honoring God the Father. Jesus' resistance of the devil caused him to go away. It still works. Read James 4:7. Then came the angels to minister to Him. Victory over the enemy of our souls brings peace and spiritual refreshment.

life's ordinary things. And then, all at once, the day of His public ministry was at hand.

His baptism and temptation are a part, the opening event, of that ministry rather than a preparation for it. He entered now upon that holy mission which carried Him all the way to the cross—yes, and beyond it, to resurrection and glory. We find Him:

## I. Identified with Sinners (3:13-15).

John, the fiery forerunner of Jesus, had come with a burning message of repentance, and sinners were coming to him to be baptized as a sign of their contrition.

Suddenly Jesus appeared. John pointed to Him as the "Lamb of God which taketh away the sin of the world" (John 1:29). When He offered Himself for baptism, John demurred. There was no sin in Jesus that He should need baptism. There was no occasion for Him to express in a special act His obedience, for He always did the will of God (Heb. 10:7).

Why then was Jesus baptized? We find the answer in the central purpose for which He came into the world, namely, to save sinners. Here at His official entrance upon that work He, who though He knew no sin was to become sin for us, took the sinner's place in baptism. It was not because He had

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## The Lost Voice

(Continued from page 198)

PETER AND JOHN COULD HAVE OFFERED the same three excuses of Jeremiah and Moses. They could have said, "We have not the strength," for had not Peter denied his Lord, and had not all the disciples forsaken Him in the darkest hour? They could have said, "We have not the science of it," for were they not unlearned and ignorant men? They could have said, "We have not the setting for it," for had not the kings of the earth and the rulers gathered against the Lord and His Christ?

But if they did not have the strength, the science, nor the setting for it, they had the *spirit* for it, the impelling, compelling, propelling presence of the Holy Spirit, and they could not keep still.

Sometimes a man says, "I will preach," and decides to preach as one might decide to be a lawyer or a physician. Sometimes one goes further and says, "I should preach," and enters the ministry from a sense of oughtness, forgetting that we are unprofitable servants if we but do our duty. A man cannot really preach until he says, "I must preach—woe is me, if I preach not the gospel!"

Do not misunderstand, I am not trying to persuade you to rush out and start talking for God. We have lost our voice, but we must be careful how we regain it. Some of us do more harm than good when suddenly we do get going. Like Peter, we dash about cutting off ears in our misdirected zeal, and we keep the Lord busy putting them back. We decide that we ought to do something, and we rush upon poor souls in a glorified felonious assault. I am not concerned with mere activity, just a lot of talking. The man who hid his talents took forty-four words to explain it; the men who used their talents gave account in fourteen words!

It is not so much that we need to speak; we need to be the kind of people who will speak! When the disciples asked the Lord, "Teach us to pray," they were not asking merely to know how to pray, but to become the kind of people who would pray. It was not the science, but the spirit of prayer that they wanted; not merely the art of praying, but a heart for praying.

Just so do we give prizes and picnics, banners and diplomas, hold rallies and pep meetings, trying to make people work for Christ in our churches. We beg and coax and tantalize and flatter and almost bribe unwilling souls to teach classes and sing in choirs and serve on committees. And all the while we are trying to get them to do something they don't want to do anyway. We need Christians who will work and sing and speak and serve because they love Christ, and His love constrains them.

Jesus did not ask Peter, "Do you love feeding sheep?" He asked, "Do you love me?" Unless the holy urgency of the Spirit of God is upon us, we had better not work at all.

What was it that made Peter and John say, "We cannot but speak"? It was not their knowledge of Christ. They had

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known Him for three years, but at the end of that Peter had cursed and sworn that he never knew Him, and John like all the rest had forsaken Him and fled. It was not a course of study, for although they had studied three years under the prince of teachers, who spake as never man spake, they were not yet ready, for He had told them, "Tarry at Jerusalem."

It was not enthusiasm. Peter had always been enthusiastic, too much so. It was not that they lacked a call. They had been sent out long before, had been given power to heal the sick and cast out devils, but for all that they had failed the Lord and had hidden behind closed doors for fear.

What was it that transformed them into witnesses unashamed, able to look wicked rulers in the eye? *They were filled with the Spirit.* "It is not ye that speak, but the Holy Ghost" (Mark 13:11).

A knowledge of Christ, a call, a course of study, enthusiasm—certainly these have their place. But until we fully yield to Christ and receive the divine enabling, we may say, "I will speak"; we may feel that "I ought to speak," but we will not know the holy urgency of "I cannot but speak."

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## Christian Partnership

(Continued from page 199)

dreaming of home, when I heard the natives on a nearby loading barge begin to sing in beautiful four-part harmony. I asked an army chaplain standing nearby, who had been stationed in the Fijis for eighteen months, what the natives were singing, and he said they were singing a native gospel hymn. He then added that he had gone to their church several times and enjoyed Christian fellowship even though he could not understand a word. The chaplain fairly beamed when he told of the thrill he had singing "Rock of Ages" in English while they sang it in their native tongue. Indeed, this Christian partnership offers to the believer wonderful association.

This association of believers with the triune God has as its purpose the furthering of a great business, the winning of souls to the Lord Jesus Christ. By far, this is the greatest business in all the world. It is the greatest because it has the greatest foundation. Jesus Christ. Paul points this out very clearly in his first epistle to the church at Corinth: "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

It is the greatest business in all the world because it has the richest heritage. Beyond a doubt, America, of all the countries in the world, has the richest heritage. This is because of the fact that brave hearts have been willing to shed their blood for the American way of life. Even today men are adding to this heritage; there are American Flanders fields all over the world.

The American heritage is superseded only by the heritage of Christianity, which began with the "blood of the Lamb slain before the foundation of the world." Brave hearts down through the years, even until the present day, have shed their blood in behalf of the cause of their Lord.

## "A Son Given..."

(Continued from page 195)

rainbow, in every song of free men, in every voice that today and through all time to be shall dare to cry out against injustice, intolerance, and slavery. You have not been robbed, you have not lost—you have given; and that which is given must be found again in a million joys purchased by tears.

THANK GOD, there is an added word of comfort and hope to be spoken to every one who has faith in Jesus Christ. There is a promise of tomorrow that shines brighter than all the stars in God's windows; it is the promise of a son given who shall be a son waiting at the gates of the morning.

"I would not have you to be ignorant, brethren, concerning them which are asleep... If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thess. 4:13, 14). No word that man

can frame in philosophy or poetry can match the refreshing balm of God's Word when it speaks of the coming of Christ and the reunion of those who have gone from us.

Wherever we may leave those we love, wherever we may say goodbye, whatever portal separates us from those near and dear to us, we are human enough to feel the burning pain. But if they and we are united in faith in God's Son, we cannot be separated forever. United in faith, we shall be united indeed with Him forever!

"A son given." Does it seem as though some give more than others, that the price is very dear to a few and cheap to many? Oh, no! Each must give what he has to give—and you had so much to give. Wear your tears nobly, like a crown of glory. You have so much in which to believe—your blood is in it. You have touched the cross. Every time you hear John 3:16, repeat it softly in your heart—and remember, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "A son given—"

IT IS THE GREATEST BUSINESS in all the world because it has the greatest product. Not too long ago, one of America's most popular automobile companies advertised their product with this challenge, "Ask the man who owns one." The worth of any business is evaluated by the worth of its product. Ask the individual who knows Christ as His Saviour.

Recently, I was talking to a young woman who had lost her husband in a plane crash over North Africa. She said, "There were only two things saved out of all Zeke's possessions, his money and his New Testament." Then she added, "A sharp instrument had pierced through the pages of the New Testament and had stopped on the verse, 'Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ'" (II Pet. 3:18). As I looked into her face and observed the gleam in her eyes, I knew she had done just what the scripture exhorted. As far as she was



concerned, Christ was all and in all.

Yes, salvation is the greatest product that any business in all the world has to offer. It means regeneration for the unregenerate, justification for the unjust, pardon for the guilty, and life for the dead. God help each one of us to consecrate our all for the advancement of this soul-winning endeavor. Since it is the greatest business in all the world, it demands the best in us.

IN THIS CHRISTIAN PARTNERSHIP there is a wonderful association, a great business, and also a grand profit. There is the profit of Christian service. Deep within the heart of every individual is the craving to be of service to his fellow man. It was this feeling that prompted Nathan Hale to say, while standing on the gallows, "I regret that I have but one life to lose for my country."

When the Christian leads his fellow man to a saving knowledge of the Lord Jesus Christ, he has the satisfaction of knowing he has rendered him the greatest possible service.

Not only is there the profit of Christian service, but also the profit of eternal security. When the Christian stands before the judgment bar of God, Christ represents him; thus, he is "accepted in the beloved." Paul in writing to the Galatians was careful to point out that every Christian is a son of God, and thus an heir of God through Christ for time and for eternity. Just as it is impossible for a son of earthly parents ever to change this status, so it is impossible for those who are born into the family of God through the precious blood of Jesus ever to change that status.

During the Civil War a Union captain was walking across the battlefield at dusk, when he was attracted by a groan coming from a nearby ditch. He made his way to the place, and there recognized his own son, a Confederate soldier, mortally wounded. Taking the boy into his arms, he lovingly asked him if he could do anything for him. The boy said, "Yes, Father; I have written a piece of music which you will find in my pocket. Play this at my funeral." The next day the captain secured permission to give his son, even though a Confederate, military burial. At this service, for the first time the bugle call "Taps" was used.

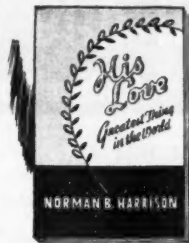
*"Day is done;  
Gone the sun  
From the hill,  
From the lakes,  
From the sky;  
All is well,  
Safe at rest.  
God is nigh."*

During my service as chaplain, I have participated in many military funerals. When I've known that our departed shipmate was a follower of Christ, with a feeling of thanksgiving and assurance I have said to myself, "Truly, this message of 'Taps' can apply to him."

God is faithful, by whom ye were called into the partnership of His Son Jesus Christ the Lord! God help each one of us to respond to this call.

December, 1944

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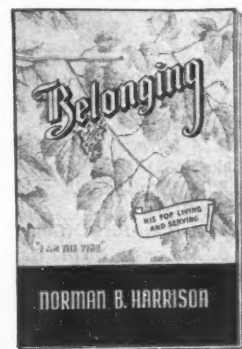
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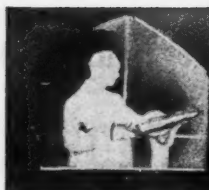
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★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



## THE STAR OF BETHLEHEM

1. A TROUBLOUS STAR—*Sin* (Matt. 2:3).
2. A GUIDING STAR—*Salvation* (Matt. 2:9).
3. A STAR OF REJOICING—*Joy in Finding the Saviour* (Matt. 2:10).
4. A STAR OF INVITATION—*Christ the Light and Satisfying Water* (Rev. 22:16, 17).
5. THE DAY STAR—*The Coming Again* (II Peter 1:19).

—W. H. Stone.

## THE BIRTH OF OUR LORD

1. *A Predicted Birth* (Isa. 9:6; Micah 5:2; Matt. 2:5, 6).
2. *A Miraculous Birth* (Matt. 1:18-20; Luke 1:35).
3. *A Virgin Birth* (Matt. 1:16, 23, 25; Luke 2:7).
4. *A Holy Birth* (Luke 1:35).
5. *A Lowly Birth* (Luke 2:7, 12, 16; Gal. 4:4).
6. *A Royal Birth* (Matt. 2:2, 6; Luke 2:11; John 18:37).
7. *A Beneficial Birth* (Matt. 1:21; Gal. 4:4, 5; I Tim. 1:15).

—H.L.

## THE GIFT OF GOD

Thanks be unto God for his unspeakable gift.—II Corinthians 9:15.

Christ is the Gift of God. It is something of such surpassing excellence that its worth cannot be told to the end. It cannot be expressed. It cannot be put into words. No earthly treasures can be compared with it. It is beyond all price. In this Gift we have the fulfillment of God's first promise. For ages the world waited for the promise of the coming Redeemer. The Gift having been bestowed, the promise has been converted into a fact. To grasp the gift as a fact is to rejoice in a present possession. This will deepen within us the spirit of praise. "Thanks be unto God." There is nothing that can awaken our gratitude to God like a sense of the preciousness of Christ.

"If thou knewest the gift of God," said our Lord to the Samaritan woman—how different would have been her attitude toward Him who was now speaking to her!—"thou wouldest have asked of him." So a knowledge of God's Gift awakens the spirit of prayer. "Unto us a child is born, unto us a son is given." "He gave his only begotten Son."—Evan H. Hopkins.

## BETHLEHEM

I shall not tarry over scrolls  
That chart the planets of the night;  
Nor follow paths of endless goals  
The ordered orbs of heaven's light;  
Nor shall I halt with sense and mind  
At palace, porch, or merchant's mart;  
My caravan shall press to find  
A Saviour for my hungry heart.  
—Henry Webb Farrington.

## WHERE I AM . . . ALSO

1. *Service*—"Where I am, there shall also my servant be" (John 12:26).
2. *Home*—"That where I am, there ye may be also" (John 14:3).
3. *Glory*—"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" (John 17:24).

—William Wileman.

## THE HEAD OF CHRIST

1. Homeless Head (Matt. 8:20; Luke 9:58).
2. Anointed Head (Matt. 26:7; Mark 14:3).
3. Thorn-crowned Head (Matt. 27:29; John 19:2).
4. Smitten Head (Matt. 27:30; Mark 15:19).
5. Submissive unto Death (John 19:30).
6. Helmeted with Salvation (Isa. 59:17).

—Jesse DeRight.

## SOVEREIGN ANTIDOTES AGAINST FEAR

Isiah 41:10

1. *God Abiding*—"Fear thou not, for I am with thee."
2. *God Reassuring*—"Be not dismayed, for I am thy God."
3. *God Fortifying*—"I will strengthen thee."
4. *God Undertaking*—"Yea, I will help thee."
5. *God Undergirding*—"Yea, I will uphold thee with the right hand of my righteousness."

—T. A. Thompson.

## LOVE

I Corinthians 13

- I. It is Essential** (vv. 1-3).
  1. No power without it (v. 1).
  2. No purpose without it (v. 2).
  3. No profit without it (v. 3).
- II. It is Effective** (vv. 4-7).
  1. To mold character (v. 4).
  2. To control actions (v. 5).
  3. To discipline speech (v. 6).
- III. It is Eternal** (vv. 8-13).
  1. Perfect revelation (vv. 8-10).
  2. Perfect understanding (v. 11).
  3. Perfect vision (v. 12).

—Ralph C. Wilson.

## PUTTING ON SHOES

1. A Sign of Condemnation (Ezek. 24:17).
2. A Sign of Redemption (Exod. 12:11).
3. A Sign of Restoration (Luke 15:22).
4. A Sign of Proclamation (Eph. 6:15).

—George Weppler.

## WHAT WE HAVE FOUND IN CHRIST Philippians 2:1

1. Consolation in Christ.
2. Comfort in Christ.
3. Communion in Christ.
4. Compassion in Christ.

—J. Kenneth Nielsen.

## THE CHRISTIAN'S MIND IN PHILIPPIANS

1. Like-minded (2:2, 20; 4:2).
2. Lowly-minded (2:3).
3. Christ-minded (2:5).
4. Thus minded (3:15).
5. Otherwise minded (3:15).
6. Steadfastly minded (3:16).
7. Earthly-minded (3:19).
8. Peacefully minded (4:7).

—Source Unknown.

## A GREAT INVITATION

Isaiah 1:18

1. *A Great Appeal*—"Come."
2. *A Great Urgency*—"Now."
3. *A Great Power to Save*—"Saith the Lord."
4. *A Great Sinner*—"Though your sins be as scarlet."
5. *A Great Forgiveness*—"They shall be as white as snow."

—John L. Bray.

## RESULTS OF BEING RECONCILED TO GOD

1. We Shall be Saved by His Life (Rom. 5:10b).
2. We Joy in God (Rom. 5:11a).
3. We are Made Ambassadors (II Cor. 5:20).
4. We are One Body (Eph. 2:16).
5. We Shall be Presented Holy (Col. 1:22).

—John W. Duddleston.

## A STUDY OF DANIEL

1. *A Separated Man*—"Purposed in his heart" (1:8).
2. *A Man of Prayer*—"Desire mercies of the God of heaven concerning this secret" (2:17, 18).
3. *A Hated Man*—"Daniel knew that the writing was signed" (6:10).
4. *A Preserved Man*—"My God . . . hath shut the lions' mouths" (6:22).
5. *A Praiseful Man*—"He blessed the God of heaven" (2:19).
6. *A Man Greatly Beloved*—"In heaven" (10:11).

—Louis T. Talbot.

Moody Monthly

## GOODBY, OLD YEAR!

Goodby, Old Year! Before you go  
Into oblivion's starless night—  
With recording book—of wrong and  
right,  
With broken vows and words of hate;  
Kind deeds, forgot—until too late—  
Bless and forgive me, e'er you go.

New Year, with gladness you arrive—  
And with radiant torch new trails you  
blaze—

To fresh endeavor and better days.  
Weak faith make strong, with strength  
to w. —

Amid temptations, nor with sin.  
New Year, oh, keep that faith alive.

—M.R.W., in *So. Churchman*.

## A PROSPEROUS YEAR

Three essentials for enjoyment during  
the coming year—

1. "Cleave to the Lord" (Acts 11:23).
2. "Love one another" (I John 4:7).
3. "Always abounding in the work of  
the Lord" (I Cor. 15:58).

—W.W.F.

## THE PSALMIST'S NEW YEAR RESOLUTIONS

### Psalm 119

1. A Resolution to Praise (v. 7).
2. A Resolution to Study (v. 15).
3. A Resolution to Obey (v. 32).
4. A Resolution to Serve (v. 48).
5. A Resolution to Give Thanks (v. 62).
6. A Resolution to Remember (v. 93).
7. A Resolution to be Faithful (v. 117).

—D. van Dyke.

## THE NEW YEAR IN CHRIST Ephesians 4:13

Contains:

1. *Promise*—"Till we all come."
2. *Unity*—"In the unity."
3. *Faith*—"Of the faith."
4. *Knowledge*—"And of the knowl-  
edge."
5. *Character*—"Unto a perfect man."
6. *Pattern*—"Unto the measure."
7. *Completeness*—"The fullness of  
Christ."

—P. E. Mundy.

## NEW THINGS OF THE BIBLE ABOUT THE NEW MAN

1. A New Creature (II Cor. 5:17)—Re-  
generation.
2. A New Heart (Ezek. 36:26)—Love.
3. A New Tongue (Mark 16:17)—Pow-  
er.
4. A New Song (Ps. 40:3)—Joy.
5. New Food (I Pet. 2:2)—the Scrip-  
tures.
6. A New Name (Rev. 3:12)—Privilege.
7. A New Covenant (Heb. 8:8)—Rela-  
tionship.
8. A New Commandment (John 13:34)  
—Law.
9. A New Way (Isa. 43:19)—Guidance.
10. New Mercies (Lam. 3:23)—Grati-  
tude.
11. New Fruit (Ezek. 47:12)—Holiness.
12. A New Home (Rev. 21:1)—Heaven.

—S.R.B.

The only door to paradise is the Cross  
of Christ.

December, 1944

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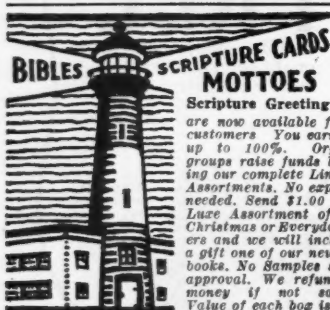
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Come, New Year, come! We bow  
Before the throne of love!  
We pour our humble prayers  
To Him who hears above.

We wait another dawn,  
What will the morrow be?  
Shall it be light and song?  
Shall it be purity?

O Father in the skies,  
Thy years, Thy blessed years,  
Bring us the quest of faith,  
Thy love has quenched our fears.

Come, come, then, happy year!  
We trust the hovering love  
That guards our every day  
The while we onward move.

—B. F. M. Sours.

## THE SEVEN-FOLD ANNUNCIATION

Luke 1:30-33

I. Concerning Christ's Mother (vv. 30c, 31a).

1. "Found favor with God."
2. "Bring forth a son."

II. Concerning Christ's Life (vv. 31c, 32c).

3. "Call his name Jesus."
4. "He shall be great."
5. "Shall be called the Son of the Highest."

III. Concerning Christ's Work.

6. "Give unto him the throne of his father David."
7. "Reign over the house of Jacob forever."

—John O. DeBoer.

## C. H. SPURGEON'S LAST SERMON

(Closing words of Mr. Spurgeon's last sermon, on June 17, 1891)

"What I have to say, lastly, is this: How greatly I desire that you who are not yet enlisted in my Lord's band would come to Him because you see what a kind and gracious Lord He is. Young men, if you could see our Captain, you would down on your knees and beg Him to let you enter the ranks of those who follow Him. It is heaven to serve Jesus! I am a recruiting sergeant, and I would fain find a few recruits at this moment. Every man must serve somebody: we have no choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will either serve Satan or Christ, either self or the Saviour. You will find sin, self, Satan, and the world to be hard masters; but if you wear the livery of Christ, you will find Him meek and lowly of heart, and you will find rest unto your souls. When the wind blows cold, He always takes the bleak side of the hill. These forty years and more have I served Him, blessed be His name! and I have had nothing but love from Him."

Dr. F. B. Meyer once said, "We [Christians] are either Bibles or libels."

"You are writing a gospel, a chapter each day. By deeds that you do, by words that you say. Men read what you write, whether faithful or true. Say, what is the gospel according to you?"

## The Tragedies of Bethlehem

(Continued from page 191)

passed!" Then there would be no atoning sacrifice, no "Lamb of God, which taketh away the sin of the world," "no fountain opened in the house of David for sin and uncleanness." Thus would salvation's plan be frustrated and lost humanity die without hope of forgiveness.

This, then, was the plot in the deceiver's heart when Herod's soldiers sped from house to house in Bethlehem, destroying innocent children.

How many died? No one will ever know. Who were they? None can tell. We usually think of Stephen as the first Christian martyr, but were these not martyrs? Did they not die for Christ and in His stead? Did they not help "fill up the cup" of His suffering? They laid down their lives for the Christ they never saw. "These died," says Maclaren, "for the sake of the Lamb, who lived while they died that by His death they might live forever." And, adds Augustine, "O happy little ones, just born, not yet tempted, not yet struggling, already crowned."

THERE WAS THE TRAGEDY OF THE EXILED KING.

The last of the tragic happenings in Bethlehem which accompanied Christ's birth is told in the flight of the holy family into the land of Egypt (see Matt. 2:13). No one knows the exact date of our Saviour's exit from Bethlehem, but it followed the visit of the Magi, who probably brought their gifts to Jesus some months after His birth.

The tragedy lies not in the day and hour of flight, but in the simple fact that He was compelled to flee. There was no room for Him in the inn; no abiding room in "the house"; no room in Bethlehem; no room in Judea, nor in Palestine. Jesus left His heavenly home willingly, but was compelled to flee the city of His birth, and was driven out of His native land to become a sojourner in a foreign clime. Very early was Isaiah's prophecy fulfilled, "He is despised and rejected of men."

Exiled though He was, the Christ came to Egypt with the promise of a new kingdom. Already the dust of the pyramids was crumbling about His feet. Here the dream of a world empire under Alexander had collapsed, and here, too, Rome's great leaders Caesar and Pompey had passed into the shadow of their careers.

Amid the fading embers of three great world empires, a new light appeared, fanned into a flame years later by Philip and the eunuch. Exile Christ from Judea and He brings hope to Egypt.

Were He in the world today, He would still be an exile. Not yet are the governments of the world His. Swords still are raised against Him. Even so, He is the Saviour of all who trust Him. We who delight to wear His name, we who are called to bear His cross, and who occasionally suffer with Him "without the camp," await the day of exaltation,

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when forever His exile shall cease, and in triumph He shall reign as King of kings and Lord of lords.

Till then let us lighten the tragedies of Bethlehem by joining in the prayer of Phillips Brooks:

"O Holy Child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin, and enter in;  
Be born in us today.  
We hear the Christmas angels  
The great glad tidings tell;  
O come to us, abide with us,  
Our Lord Emmanuel."



## Youth for Christ Movements

(Continued from page 205)

on the Philippines; Robert Finley, president of the student body at the University of Virginia and intercollegiate boxing champion in the 155-pound division; and Peter Stam III, nephew of martyrs John and Betty Stam, and himself headed for Africa next spring.

These were followed by Herbert J. Taylor, president of the Club Aluminum of America; a stirring evangelistic appeal by Rev. Mervin Rosell, of Rochester, Minn.; Philip A. Benson, president of the Dime Savings Bank of Brooklyn, N.Y.; Lt. Col. Erwin Stoll of Chicago, who owes his life to prayer and plasma; and Clarence E. Jones, co-director of radio station HCJB in Quito, Ecuador, South America, and Director Johnson.

Forty-five minutes of the service was broadcast over radio station WCFL in Chicago, and a full hour was transcribed for use the following day over WMBI, Chicago. Exactly a month from the night of the rally, HCJB is slated to rebroadcast the entire rally over its great missionary-minded station.

The entire service stood as a great Christian witness to the city of Chicago, in addition to the hundreds who accepted the Lord as Saviour.

**CHICAGOLAND YOUTH FOR**

December, 1944

CHRIST is a sample of what is sprouting up all over the country. Without any centralizing agency it is hard to tell just how many cities or towns have felt the Spirit of God moving among them in this new way, but the number is great and growing fast. Nor does it appear to be dying down.

Pioneer of them all, perhaps, is Jack Wyrzten's Word of Life Hour and rallies in Madison Square Garden, New York. Wyrzten, a former dance band player, holds forth every Saturday night in Times Square and moves to the Garden for his periodic rallies.

Roger Malsbary caught the vision and has been doing a fine work in Indianapolis since May 27, 1943. Glenn Wagner, former All-American football player at the University of Illinois, where he was a teammate of "Red" Grange, sponsors and directs the programs in Washington, D. C. Richard Harvey, a Christian and Missionary Alliance pastor, heads an active St. Louis group, which meets in the city auditorium.

Oscar Gillan started a work in Detroit in 1938, and now Ed Darling has taken it over and is moving it along for Christ. Theodore Elsner did the same thing in Philadelphia, and Walt Smyth is following up now. In Minneapolis, George Wilson has been the hub of the great movement, which now has moved into the city auditorium, seating 10,000. Boston started on September 9, 1944, under John Huffman, and drew 5,000 young people at the first meeting in Hatch Memorial Shell.

Many, many others are either in the starting stage, the planning state, or already under way. These include Tampa and Miami, Fla.; Shenandoah, Pa.; Grand Rapids, Mich.; Gary and Noblesville, Ind.; Denver, Colo.; Buffalo, N.Y.; Kingston, Ont.; Los Angeles, Calif.; Sunnyside, Wash.; Moline, Chicago Heights, Springfield, Belvidere, and Rockford, Ill.; Racine, Milwaukee, Kenosha and La Crosse, Wis.; Columbus and Toledo, Ohio; Atlanta and Augusta, Ga.

Down in Hamilton, Bermuda, two wide-awake servicemen, Don de Vos and Dan Moore, also are plugging away at the same thing, with meetings in the city hall.

Through the entire movement the hand of the Lord has been seen. This has been noticeable in the many ways in which He has worked in the various cities. The Lord has picked His different men and different programs or ways of organization to meet the specific needs of that city, and the movement seems to be picking up speed.

Some wonder how long it will last. That depends entirely on the Lord; if He sees fit to stop that which He apparently has started, such will be the case.

In the meantime, souls are being won to the Lord. That being the hub of all Christian effort, "Youth for Christ" seems to be here to stay, at least in Chicago where world-famous Moody Memorial Church will be the center for the next twenty-one weeks and added features find their way to the program.



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# Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

★

**M**ANY SOULS were saved at the church services and in the homes," writes Herbert S. Wolfe, pastor of the Evangelical and Reformed Church, Clinton, Ohio, in reporting a two weeks' meeting in October. "Scores of God's children were found at the altar in rededication of their lives. Never have we had a more heart-searching and inspiring series." The meetings were under the direction of the VanderJagt party. In September the evangelists held meetings at the Baptist church of Sidney, N.Y., George A. Parmelee, pastor. They were also on the program of the Catskill Mountain Bible Conference in Bloomville, N.Y. There were 28 conversions in these meetings.

Thirty-six volunteered for Christian service during John W. Troy's meetings held during September in the Shawnee Methodist Church, Lima, Ohio. The church was revived in all its departments, and many were saved and reclaimed. Because of the crowds, it was necessary to hold the services in the high school auditorium. From Lima Mr. Troy went to Upper Sandusky, Ohio, where he conducted the first evangelistic campaign in twenty-four years to be held in the First Methodist Church. Cottage prayer meetings were held in addition to the daily services. More than one hundred accepted Christ, and 76 volunteered for life service.

The Baptist church of New Freeport, Pa., which was without a pastor, called Tom Presnell for a two weeks' campaign in October. A few nights after the close of the series the evangelist was asked to re-open the campaign, and at once souls began coming to the Lord. The power of God was manifest in a marked way during this extended period. Mr. Presnell conducted baptismal services and received a large number into the church.

During October, Gerald E. Bonney conducted Youth for Christ Crusades in Maine, New Hampshire and Massachusetts. At the First Baptist Church, Richmond, Me., where James MacKillop is pastor, 240 children attended the afternoon services. Twenty-four conversions were reported in the evening meetings. During the week at the First Baptist Church of Derry, N. H., Howard Joslyn, pastor, 330 children were reached in the afternoon services, with 44 conversions

in the evening meetings. Mr. Bonney then went to the First Baptist Church of Rowley, Mass., for a week with Gordon Lewis, pastor.

Thirty-three conversions are reported during an eight-day meeting conducted by Violet Heefner and Ida Vogel at the United Church, Springboro, Pa., of which John Dornhoefer is pastor. From Oct. 9 to 15 the party held a seven-day series of meetings at the First Baptist Church, Ada, Ohio, which resulted in 50 conversions. Twenty-eight of those who accepted Christ responded to the invitation at the Sunday morning service. On the second night of a week's engagement at the Calvary Baptist Church, Danville, Ill., of which Raymond Kearney is pastor, several members of one family accepted Christ. The junior choir and orchestra assisted with the music.

Henry L. Harms, field secretary of Youth Gospel Crusade, conducted a campaign Oct. 1-11 at Maple Flats Baptist Church, Cleveland, N.Y., and Constantia Center Baptist Church, Bernhards' Bay, N.Y., of which Arvid E. Burden is pastor. Attendance and interest were good throughout the series, and many testified to receiving great blessing. A number of young people accepted Christ.

A Bible conference was conducted by R. I. Humbert in the Fundamental Baptist Church, Akron, Ohio, where B. F. Cate is pastor. Mr. Humbert gave a series of Bible chart lectures and his Bible screen lecture on the Tabernacle at the Christian Fellowship Chapel, Akron, of which Clarence H. Pike is pastor. He also spoke at the Community Church of Millheim; the Christian Church of Ghent, and the Ohio regional conference of the Independent Fundamental Churches of America held at Mansfield.

From Sept. 18 through Oct. 1 Marion Beene held meetings at the Eureka Baptist Church, Knoxville, Tenn., I. E. Wishart, pastor. There were 24 professions of faith, of whom 16 were baptized. One of the unusual incidents during the meetings was the night when ten men were saved.

A series of special meetings were conducted in September, at the Main Street Methodist Church, Lansing, Mich., by Mr. and Mrs. W. E. Timms. Services were held each afternoon for children, when vital truths were brought to their minds by object lessons from the Bible. Each evening Mr. Timms gave an evangelistic message, using object lessons suitable for adults. The services proved to be a real blessing to the church school, as well as the membership of the church.

Joseph W. Arnett reports a victorious two weeks at the United Brethren Church, Edmond, Kan., of which Ralph Walters is pastor. Attendance and interest were good. Several adults, young

people and children confessed Christ. "Toyland talks," illustrating Bible stories, were well attended by the children.

An eight-day series of meetings was led by Guy W. Green at the Central Presbyterian Church, Stamford, Tex., where Abner G. Fitzgerald is pastor. During the series Mr. Green gave twenty-five messages at the church and before civic organizations. Delegations from neighboring towns attended the services. On the last Sunday, five persons were received into membership.

The first two weeks in October John Carrara was with the Pine Street Baptist Church, Gardner, Mass., where P. Enlebrekth is pastor. Each night of the second week souls came to Christ. On Monday evening following the close of the meetings, a baptismal service was held at which 11 persons were baptized. The young people of the Highland Park Baptist Church, Fitchburg, Mass., arranged for a mass meeting in their church. Mr. Carrara addressed a full house, and more than twenty persons came to the prayer room, expressing a desire to live surrendered lives.

Mrs. Billy Sunday was guest speaker at the Rescue Mission, Galesburg, Ill., on Oct. 15. An afternoon service was held in the Central Congregational Church in order to accommodate the crowds.

During the first week of October Richard W. Neale conducted a youth campaign at the Sunshine Gospel Mission, Chicago, of which William Dillon is superintendent. Nearly every night the hall was filled, and many persons stood in front of the building listening to the message, which was given out over the loud speaker.

F. A. Wirth has resigned as pastor of the First Baptist Church, Petersburg, Ill., to devote his time to evangelistic work. He reports a meeting at the First Baptist Church, Beardstown, Ill., during which 19 accepted Christ, and 31 united with the church. Mr. Wirth also spent two weeks in meetings in the Town Hall of Bath, Ill., where 28 were saved and many reconsecrated their lives to God.

The annual Wisconsin regional convention of the Independent Fundamental Churches of America was held Sept. 27 and 28 at the First Fundamental Church, Wausau, Wis., W. G. Wittenborn, pastor. In reporting the meetings, Christopher J. Balfe, "Lucky Baldwin," writes that he had the privilege of handing out more than 500 of his tracts giving the life stories of redeemed men.

## NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding held seven meetings Oct. 2-6, in Calvary Baptist Church, Altoona, Pa., R. H. Stoll, pastor. Oct. 8-13

Moody Monthly



he addressed ten meetings in the First Baptist Church of New Bethlehem, Pa., Thomas Lowther, pastor. From Oct. 15 to 20 he gave eight addresses at the annual Bible conference of the First United Presbyterian Church, Toledo, Ohio, W. W. Virtue, pastor. From Oct. 20 to 29, he made nine addresses in the Dewey Street Baptist Church, Worcester, Mass., C. A. Sears, pastor. The month's engagements were marked with the power of the Holy Spirit shown in the interest of the audiences and definite results.

H. W. Grimes held meetings from Sept. 27 to Oct. 8 in the First Baptist Church, San Pedro, Calif., S. A. Thwest, pastor. There were seven who professed conversion. Oct. 15-22, ten meetings were held in the First Baptist Church, Chico, Calif., L. G. Morony, pastor. Six persons professed conversion. There were many consecrations in both of these churches.

From Oct. 1 to 15, M. A. Guido held meetings in the Giddings-Boyle Presbyterian Church, St. Louis, Mo., M. C. Malletta, pastor. Fourteen meetings conducted for the children by Mrs. Guido were well attended. In the same number of meetings for adults thirty-six professed conversion and a large number dedicated their lives.

From Sept. 26 to Oct. 8 in the Church of the Open Door, Milwaukee, Wis., D. C. Wilcox, pastor, Robert J. Kees gave his services in twenty-eight meetings. Eleven persons professed conversion. From Oct. 10 to 22, Mr. Kees was in the Second United Brethren Church, Bloomington, Ill., W. O. Simpson, pastor.

On Sunday morning, Oct. 15, J. W. McCarrell occupied the pulpit of the First Baptist Church, Bay City, Mich., R. A. Elve, pastor. Mr. McCarrell showed the film, "They Live Forever," in this church at the evening service.

John F. MacArthur and C. Gordon Davies were the evangelists invited for the annual special meetings held in the Galilee Baptist Church, Chicago, Ill., W. J. Fox, pastor. In the sixteen meetings there were nineteen conversions. From Oct. 15 to 18 they conducted services in the Central Presbyterian Church, Owensboro, Ky., E. N. Hart, pastor. Sixteen meetings yielded twenty-four conversions.

Irwin A. Moon, holding meetings in several camps of the armed forces, was encouraged by the scores who professed conversion.

R. O. Nelson and his wife were busy in meetings, from Sept. 27 to Oct. 8, in the Grace United Brethren Church, Jamestown, N.Y., C. B. Kinney, pastor. Sixty-two professed conversion and scores dedicated themselves to the Lord. Oct. 10-22, the Nelsons saw real results in the Hill Memorial United Brethren Church, Bradford, Pa., C. C. Grover, pastor.

F. L. Prestidge held meetings Oct. 1-15, in the Northern Baptist Church, West Frankfort, Ill., C. H. Weir, pastor. There was real interest in further Bible study on the part of some of the young people.

Ralph E. Stewart made twelve addresses in the Thomas Memorial Church, Peoria, Ill., William Chaplin, pastor, with fifteen professing conversion and forty dedicating themselves to the Lord. Oct.

December, 1944

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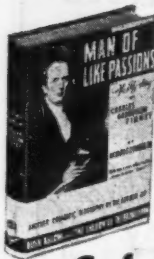
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18-29, Mr. Stewart held meetings in the Bible Church, Three Rivers, Mich. P. J. Clifford, pastor. Mr. Stewart is now in San Gabriel, Calif., where he will serve the Union Church as pastor for the next six months.

#### FUTURE ENGAGEMENTS

##### For the Next Three Months

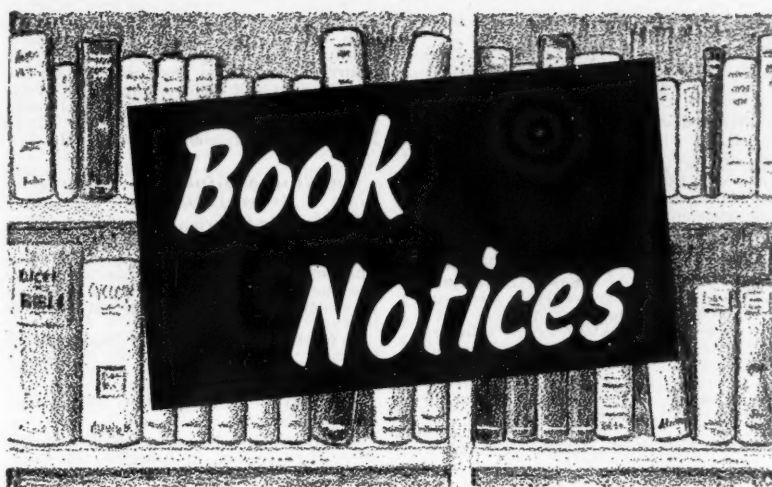
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M. A. Guido—Nov. 26-Dec. 10, Rockford, Ill.  
Norman B. Harrison—Dec. 3-10, Corry, Pa.  
Vance Havner—Nov. 26-Dec. 8, Oneonta, N.Y.; Dec. 11, 12, Pittsburgh, Pa.; Dec. 31-Jan. 19, Jacksonville, Fla.; Jan. 21-31, Miami, Fla.  
R. I. Humbert—Dec. 3-10, Mount Carmel, Ill.; Jan. 7-10, Roanoke, Va.; Jan. 11-14, Bristol, Tenn.; Jan. 15, 16, Dayton, Tenn.  
Jubilate Trio—Dec. 4-10, Centerville, Ind.; Jan. 8-15, Salem, Ill.; Jan. 15-Feb. 4, Punxsutawney, Pa.; Feb. 5-18, Buffalo, N.Y.; Feb. 19-Mar. 4, Harris Hill, N.Y.  
Robert J. Kees—Dec. 6-17, Crawfordsville, Ind.; Jan. 3-14, Hillsdale, Mich.; Jan. 16-28, Tekonsha, Mich.; Feb. 20-Mar. 4, North East, Pa.  
MacArthur and Davies—Dec. 3-17, Merriam, Kan.; Jan. 7-21, Butler, Pa.  
John F. MacArthur—Dec. 23, Haddon Heights, N.J.  
Robert E. McKinney—Jan. 1-7, Lansing, Mich.; Jan. 9-21, Wyandotte, Mich.; Jan. 23-Feb. 4, Canton, Ohio; Feb. 6-11, Wadsworth, Ohio; Feb. 13-18, Mansfield, Ohio; Feb. 20-25, Zanesville, Ohio.  
I. A. Moon—Army camps and naval training stations, Pacific coast area.  
Richard W. Neale—Dec. 10-17, London, Ont.; Dec. 31-Jan. 7, Kalamazoo, Mich.  
R. O. Nelson—Dec. 6-17, Otego, N.Y.; Jan. 16-28, Bascom, Ohio; Jan. 30-Feb. 11, Newark, Ohio; Feb. 13-25, Lancaster, Ohio; Feb. 27-Mar. 11, Paxton, Ill.  
Alfred E. Payea—Oct. 30-Dec. 17, Kenosha, Wis.  
Albert Peterson—Nov. 22-Dec. 10, Burlington, Iowa.  
F. L. Prestige—Jan. 3-14, Dayton, Ohio.  
W. H. Rice—Feb. 13-25, Piasa, Ill.  
W. W. Shannon—Dec. 3-17, Columbus, Ind.  
Gipsy Smith—Dec. 3-10, Terre Haute, Ind.; Dec. 30-Jan. 7, Los Angeles, Calif.  
Gipsy Smith, Jr.—Dec. 8, 9, 10, South Bend, Ind.; Jan. 7-21, Hattiesburg, Miss.; Jan. 28-Feb. 11, Clearfield, Fla.; Feb. 18-Mar. 4, Sarasota, Fla.  
O. W. Stucky—Dec. 3-17, Bowling Green, Ohio.  
Michael Walsh—Dec. 3-10, Spartansburg, S.C.; Dec. 11-15, Winona Lake, Ind.; Dec. 16, Indianapolis, Ind.; Dec. 17-31, Philadelphia, Pa.; Jan. 1-14, Whittier, Calif.; Jan. 16-28, Tracy, Calif.



#### "BUT I FOUND NONE"

A disappointed God. "I sought for a man among them," He says, "that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it" (Ezek. 22:30). He looked deep and far. But oh, the grievous sequel "I found none." In perilous times—and they often come—God's watchful eyes are out over the world for His people's sake. What is He looking for? Not a great army, or a great movement, or a great sword. But a man—"a man among them!" Give God a man, a real man in the huddled throng, just a man to stand with Him in the fight, and the land is saved. It was so in Joshua's day, and Gideon's, and David's. "Give me a man!" is God's voice now. Somewhere we feel he is to be found perhaps "hidden among the stuff." Give God His own. A man for the trying hour. Sometime, sometime for the ultimate hour—"The Man!"—John Weaver Weddell.

Moody Monthly



# Book Notices

Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago.



## The Snowden-Douglass Sunday School Lessons for 1945, by Earl L. Douglass, D.D.

Year after year the author maintains a high standard in his lesson expositions. His discussions of the lesson is thorough and stimulating. Questions for discussion are carefully chosen and hints to teachers are a real guide to the effective presentation of the truth. The typographical setup emphasizes important points and makes for easy reading.

383 pages. 5 x 7 1/4 inches. The Macmillan Company, New York. \$1.50. H.L.L.

## Doran's Ministers Manual, by G. B. F. Hallock, D.D., and M. K. W. Heicher, Ph.D.

A source book of sermon outlines, sermons for children, poems, illustrations, etc., for the church year of 1945. The editors have provided a wide diversity of material to assist and encourage the preacher. Properly used, the book may prove helpful to ministers and Christian workers. The illustrations in this volume are for the most part fresh and new, a desirable feature.

395 pages. 5 1/4 x 8 inches. Harper and Brothers, New York. \$2.50. H.L.L.

## Which Religion? Romanism, Protestantism, or Christ? by George Wells Arms, D.D.

The author, a Presbyterian pastor, makes a careful study of the doctrines of Romanism and Modernism, and gives scriptural ground for his criticism of them. He presents orthodox Protestantism as the Christianity we need in our land now, and effectively stresses that Christ is the only One who can satisfy man. This is an unusually informative booklet; well written, plain spoken, but tactful.

42 pages. 5 x 7 1/4 inches. Author, 1200 Dean Street, Brooklyn. 25 cents. H.L.L.

## The Larger Evangelism, by John R. Mott.

For a full half century the name of the author has been outstanding among Christian leaders. In the student world his leadership was recognized from the days when the Student Volunteer Movement began to take shape. As a Christian world figure, no one has maintained a more prominent position, a man whose counsel has been sought on international problems by both statesmen and missionary promoters.

This present volume is in a sense a review of the whole missionary movement as we have known it in recent decades, with a hopeful and encouraging look to the future.

193 pages. 5 x 7 1/2 inches. Abingdon-Cokesbury Press, Nashville. \$1.00. W.H.H.†

## Names of God in the Old Testament, by Nathan J. Stone.

These twelve satisfying and spiritually-helpful studies by a well-qualified Hebrew Christian minister will meet a real need. They inform even as they expound Scripture, and provide New Testament illustration and application which will bring real blessing. The work is well done and is attractively printed and bound. It is a book with permanent reference value as well as for devotional study.

160 pages. 5 1/4 x 7 1/2 inches. Moody Press, Chicago. \$1.00. H.L.L.

## Reaching Youth for Christ, by Torrey Johnson and Robert Cook.

The splendid forward movement for Christ among our young people has raised many questions. Can we do it in our city? How should we plan? What kind of music and messages should be presented? How did this movement start, etc.? Here are the answers, humbly and spiritually presented. May the fires of God which have begun to burn continue, and may they be lighted in many new places! Pastors, Christian workers, yes, and young people, will want this book.

95 pages. 5 1/4 x 7 1/2 inches. Moody Press, Chicago. \$1.00. H.L.L.

## Time of the Singing of Birds, by Grace Livingston Hill.

A romantic story of our day which brings a message of cheer and comfort to those whose lives have been changed and disturbed by the war. Centering around a soldier invalidated home and his experiences in readjustment to the home circle, it has a fine intelligent Christian faith as its basic influence. The author has written many books, but this is one of her best.

222 pages. 5 x 7 1/2 inches. J. B. Lippincott Company, Philadelphia. \$2.00. H.L.L.

## The March of Truth, by Dr. Stephen Szabo.

A volume of unusual character and charm, being a series of twenty miniatures of saints and martyrs who bore outstanding witness to the truth of God from the twelfth to the seventeenth centuries. The brief picture in each life is that of some crucial or significant hour, as the burning of Wycliffe's remains by Rome, Luther's defense before the Diet of Worms, or Roger Williams' hour of triumph. The series extends from Peter Waldo to Oliver Cromwell, including, of course, Huss, Savona-

rola, Calvin, and Knox. The volume represents fine scholarship, much historical research, and a soul possessed with deep Reformation conviction. It is a delight to the mind and a tonic to the heart.

296 pages. 5 1/4 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.50. W.H.H.†

## Inspiration Plus Revelation Equals the Bible, by Harry Rimmer, S.B., Sc.D.

Dr. Rimmer has done a splendid piece of work in preparing this most excellent treatment of these basically vital subjects about which a vast number of Christian believers are unfortunately foggy. While comparatively brief, it is the most practical and lucid discussion of the subjects we have been privileged to read. It is at once profound enough to challenge the erudite theologian, and simple enough to thoroughly satisfy the mind and heart of the layman. The discussions are grouped in five chapters under these headings: "The Man of Inspiration," "The Final Authority," "The Spoken Word," "The Climax of Revelation," "The Technique of Revelation." Such a book should be in the hands of every Christian leader and teacher; indeed, in the hands of every believer.

88 pages. 5 1/4 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 75 cents. W.H.H.†

## According to Plan.

This annual report of the China Inland Mission has taken the form of a wartime panorama of the work in China. There are vivid pictures of the complex present-day situations contributed by twenty-four leaders, from as many sections of the vast field. This is not an ordinary report, but a little volume packed full of vital material that will prove both keenly interesting and highly informative. It is in reality a bird's-eye view of what is being done in wartorn China in a Christian way—and full of stirring surprises.

86 pages. 5 1/4 x 7 1/2 inches. China Inland Mission, Philadelphia. 25 cents. W.H.H.†

## Escape from Singapore, by Marcus Cheng, M.A.

This is the story of one of China's outstanding Christian leaders who was caught by the Japanese occupancy of Singapore. Protected and preserved by the hand of a wonder-working heavenly Father, he was by and by permitted to escape and thread his way through hundreds of miles of dangerous territory back to free China. He is undertaking the responsible position of principal of a newly established theological seminary under the auspices of the China Inland Mission. This is a thrilling testimony to God's miraculous providences.

40 pages. 5 1/4 x 7 1/2 inches. China Inland Mission, Philadelphia. 20 cents. W.H.H.†

## Down Peacock's Feathers, by D. R. Davies.

This book has a Welshman for its author, a recent convert to Anglicanism. Its title is taken from one of the homilies of the Anglican Church: "Then down peacock's feathers, down proud heart, down vile heart, frail and brittle vessels." It is a verse by verse commentary of the general confession of the Prayer Book, and applies that confession to contemporary life, and all according to the fundamental truths of the evangelical faith.

It is a most serious examination of the conditions prevailing in our day in social, political, economic, as well as religious relationships, and utters a loud call to repentance, so that healing may come from heaven to the ills from which our modern life suffers. It is by no means an easy book to read; but it is well worth mastering, as it has the ring of a prophetic message to our age with its "lo heres" and "lo theres," which leave us bewildered and perplexed. The reviewer acknowledges his personal debt to this unusual book.

188 pages. 5 x 7 1/2 inches. The Macmillan Company, New York. \$1.75. M.I.R.



**Things New and Old, Sermons and Addresses**, by J. R. S. Wilson, B.D.

This little volume is a memorial to the precious ministry of a departed servant of Christ, a well known figure on the Keswick platform, and it deserves to be read and pondered. The sunshine and peace which the gracious ministry and life of the author brought to many are here perpetuated, as far as printed words can be expected to convey them. The dew of heaven rests on these pages.

184 pages. 5 x 7½ inches. Pickering and Inglis, London. \$2.50. M.I.R.

**Our Footing on the Heights**, by Geoffrey R. King.

This little book, printed in small type so as to conserve paper, contains a series of sermons written out of the agony and perplexity created by the war. These sermons are messages not only for these times, but for all times, speaking to broken hearts, for which there is no healing except in God. The author was pastor of the East London Tabernacle, till it was completely destroyed by enemy action, a man with prophetic insight and utterance.

67 pages. 4¾ x 7¼ inches. Uplift Press, 78 North End, Croydon, Surrey, England. \$1.00. M.I.R.

**Reasoning Faith, An Introduction to Christian Apologetics**, by T. C. Hammond.

There are countless students who suffer needless anxiety because they hear only the unfavorable side of any argument in which the facts and viewpoint of the Bible are considered. This book goes into the problems of anti-theism, pantheism, and evolution, in its consideration of philosophical and scientific objections to the Christian system. Then it takes up historical objections to the Christian system. It asks the questions: Has God spoken? Is Scripture the voice of God? The discussion is reasonable and helpful, and should be placed in the hands of students through-

out the land who wonder about the truths of the Word of God.

275 pages. 4¾ x 7¼ inches. The Inter-Varsity Fellowship, London. \$2.25. W.W.F.

**Adventures with the Bible in Brazil**, by Frederick C. Glass.

This is an American print of a volume previously published in England, a book that stands out as one of the finest dealing with missionary life and experiences in South America. Frederick Glass has been a truly great ambassador for the Lord—a man of faith, courage, and singular devotion. These forty chapters tell a magnificent story, full of both stirring adventure and spiritual victories. There is not a dull page in the book; everywhere there is some fresh captivating scene, some new intriguing adventure. The sum total of it all is that the gospel is the power of God unto salvation, as demonstrated in the forest recesses of Brazil.

261 pages. 5 x 7½ inches. Loizeaux Brothers, New York. \$1.50. W.H.H.†

**The Slave Who Dreamed**, by Maxine Shore and M. M. Oblinger.

The story of a Briton slave boy in Rome at the time of Paul's imprisonment. His escape from the bondage of both body and soul is the theme of the book. It is well conceived and written, but would be more effective if the saving grace of Christ were more definitely presented. Paul appears as a miracle worker and adviser rather than a preacher of the redeeming grace of God. 154 pages. 5½ x 8¼ inches. Westminster Press, Philadelphia. \$1.50. H.L.L.

**Faith for the Family**, by Louis T. Talbot as told to Mildred M. Cook.

The life story and testimony of one of America's leading preachers, the "brewer's boy," who by a mother's prayers was brought to the place of surrender to Christ and a life of usefulness to Him. It tells of the saving of the entire family—parents

and eight children. What God did for the man who is now president of the Bible Institute of Los Angeles and pastor of the Church of the Open Door. He can do for anyone who will believe Him. That is the encouraging message of this helpful book. 79 pages. 5 x 7½ inches. The King's Business, Los Angeles. \$1.00. H.L.L.

**Building a Minister's Library**, by Elgin S. Moyer, D.D.

The capable librarian of the Moody Bible Institute has had much experience helping students and pastors plan their libraries. This excellent booklet presents what a Christian worker needs to know in order to select, plan, and arrange an effective library.

47 pages. 5 x 6½ inches. Moody Press, Chicago. 25 cents. H.L.L.

**Revivalism in America**, by William Warren Sweet.

Discussing the origin, growth, and decline of revivalism in America, this book, by the outstanding authority on Church history in America, reflects a remarkably broad background and sympathetic understanding of the revival movements of our land. Professor at the University of Chicago, Dr. Sweet holds the only chair in the country devoted exclusively to the study of Christianity in America.

These eight lectures, as the author points out, are not intended to give a complete history of revivalism so much as they seek to present an interpretation and appraisal. The methods and the message of the revival movements are considered in a critical but appreciative manner. Dr. Sweet shows clearly that revivalism is far from a dead issue. Indeed, the waning of revivalism in most of the large evangelical bodies has been one of the principal factors in creating numerous revivalistic sects which have arisen in such large numbers since 1880, he explains.

Dr. Sweet believes that the "social gospel" with its emphasis upon the sins of society has undermined the personal element in religion. "Emotion has been so completely squeezed out of present-day Protestant worship," he says, "that the people are becoming emotionally starved." If religion is to continue as a vital force in America, it must be concerned with the individual and at the same time with the sins of society, he concludes.

This is an excellent book and will help anyone interested in evangelism.

192 pages. 5¼ x 7¾ inches. Charles Scribner's Sons, New York. \$2.00. W.W.F.

**Martin Luther—the Formative Years**, by Barend Klaas Kuiper.

This is a revised edition of a book first published in 1933. It tells the story of the first thirty-four years of Martin Luther's life. The author believes that an understanding of the development during these formative years is essential to a true estimate of the great reformer. The book closes with a discussion of Luther's lectures on the Psalms and Romans.

This is a popular book for the general reader.

135 pages. 5¼ x 7¾ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.50. W.W.F.

**Why Good People Suffer**, by L. T. Wiles, D.D.

The following chapter titles indicate the nature of this book: "An Example of Suffering," "The Cause of Suffering," "The Use of Suffering," "The Attitude Toward Suffering," "The Sufferer and the Broken Pieces," and "The Gracious Sufferer."

The writer takes up the age-long problem of pain, suffering, and sorrow, and lines it up with faith, hope, and courage. It is particularly fitting that literature of this type be made available for the thousands who are passing through great trials.

47 pages. 5¼ x 7¾ inches. John Knox Press, Richmond. 35 cents. P.B.F.

†Dr. William H. Hockman

Lambert photo



**America, Turn to Christ!** by Walter A. Maier, D.D., Ph.D.

It is always a pleasure to open a new volume of sermons by the preacher of the Lutheran Hour. He is trenchant and straightforward in his condemnation of sin, and tender and winsome in presenting God's saving grace in Christ. These sermons have led many to Christ, brought backsliders into renewed fellowship, and encouraged Christians all around the world. 341 pages. 5 x 7 1/2 inches. Concordia Publishing House, St. Louis. \$1.75. H.L.L.

**Unconsidered Factors in Global Peace**, by N. A. Woychuk.

The nature of this publication can be visualized by the names of its chapters: "How Long, O Lord!" "War—Peace," "There Is No Peace," "I Make Peace," "Upon the Circle of the Earth—God." This is a timely pamphlet which should be in the hands of Christian leaders as well as leaders in the affairs of the state and nation. 40 pages. 5 x 7 1/2 inches. Moody Press, Chicago. 25 cents. P.B.F.

**The Chapel Hymnal.**

This collection of chants and hymns meets in an admirable way the purpose for which it was compiled. It is a pocket-sized edition and suitable for use in the many services that are not held in the sanctuary, but in the open air and countless other places in these days. The editors are to be complimented on the sound text and rich hymn tunes they have selected. From the contents of the book it will no doubt be used most in the denomination that is back of its publication. 127 pages. 4 1/2 x 6 1/2 inches. Concordia Publishing House, St. Louis. 25 cents. G.C.L.

**Who's Who among the Mennonites**, by A. Warkentin and Melvin Gengerich.

As the title indicates, this is a presentation of the outstanding church leaders and pastors of the Mennonite denomination. It also includes the names of missionaries who have served more than one term on the field, editors, physicians, and outstanding farmers.

This is a work which will be eagerly sought for by members of the Mennonite Church, as well as others who desire to become acquainted with the activities of this Church. In addition to the list of outstanding men and women of the denomination, there appears in Part III, illustrations of the colleges, Bible schools, academies, and seminaries of the denomination, and announcements of various business concerns. 428 pages. 5 1/4 x 8 inches. Bethel College Press, North Newton, Kan. \$3.50. P.B.F.

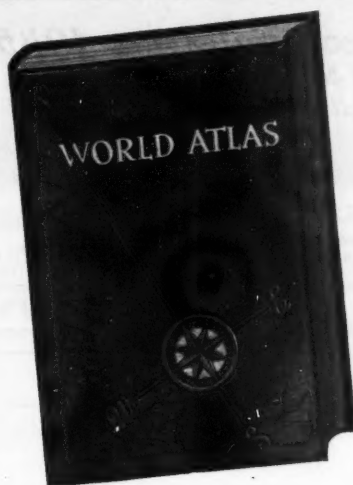
**Why I Believe in God**, by Cornelius Van Til, Ph.D.

This is a tract by this gifted Bible teacher, presenting Christian truth from a sane, philosophical standpoint. He shows that belief in God is sane and scientific. Belief in God results from man's constitution in the likeness and image of God. Without this constitutional equipment, man would be unable to interpret the truths of divine revelation. It is a pleasure to commend this tract. 24 pages. 5 x 7 1/4 inches. Committee on Christian Education, Orthodox Presbyterian Church, Philadelphia. 10 cents. P.B.F.

**Scripture Cannot Be Broken**, by Dr. Theodore Gelder.

The author of this book examines six objections to verbal inspiration in the light of Scripture. His aim is to expose the various attacks of modern theology on the plenary inspiration of the Scriptures. Dr. Gelder has brought together unanswerable arguments in the establishment of his thesis. Besides an exhaustive treatment of his theme, there is added a comprehensive index which makes readily available the

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# PELOUBET'S *Select Notes for 1945*

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wealth of his material. Those who are contending for the faith once delivered to the saints will not only rejoice at the appearance of this work, but will avail themselves of its riches. The material first appeared as a series of articles in the *Concordia Theological Monthly* through 1941-42. 498 pages. 6 x 9 inches. Concordia Publishing House, St. Louis. \$3.00. P.B.F.

**Know the Truth**, by Alfred Doerffler and William H. Eifert.

This is a series of outlines on the fundamental doctrines of the Christian religion for the instruction of adults for Lutheran church membership. One of the most helpful contributions made on this important matter, it is a pleasure to commend it, especially to the members of Lutheran churches.

31 pages. 6 x 9 inches. Concordia Publishing House, St. Louis. 20 cents. P.B.F.

**His Appointment**, by August Van Ryn.

This is a vital interpretive study of the feasts recorded in Leviticus 23. It is a pleasure to bring this book to the attention of the Christian public, for it will be of great help to those in need of a true perspective of Christian truth.

109 pages. 5 x 7 1/4 inches. Loizeaux Brothers, New York. Cloth, \$1.00; paper, 50 cents. P.B.F.

**The Link**, edited by Clarence W. Hall.

A monthly publication of the Service Men's Christian League, an organization sponsored by various agencies and denominations. Prepared for and by servicemen and women, the material is adapted to its purpose—interesting, varied, with a good moral tone. The definite evangelistic note is not stressed, a fact which this reviewer regrets.

64 pages. 5 x 7 1/4 inches. National Council Service Men's Christian League, Nashville. \$1.50 a year. H.L.L.

**Youth Looks at Liquor**, a symposium.

Fifteen clear-thinking and hard-hitting indictments of liquor given at Ridgecrest Conference by young people from fourteen states. They are all well worth reading and pondering. Youth is ready to move forward for God and country.

51 pages. 5 x 7 1/4 inches. Broadman Press, Nashville. 30 cents. H.L.L.

**Christianity and Modern Crises**, by Harry Rimmer, Sc. D.

The author helps the Christian Church to face four modern problems. Intended by God to meet the need of those that "labor and are heavy laden" the Church has lost its hold on the working classes. Dr. Rimmer faces that question squarely and offers an unusual solution.

He also disposes of pacifism as unbiblical, shows why we cannot have a lasting peace, but what our real contribution to peace and the coming world order should be, by the grace of God.

There is much of information, analysis, and practical suggestion here which will help Christian leaders. There is a straightforward honesty and steady spirituality about this book that will help and stir you.

Careless proofreading mars the book, with many misspelled words.

136 pages. 5 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.50. H.L.L.

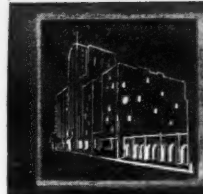
**Song of Zion**, by Clara Bernhardt.

A Christian novel centering around gospel testimony to the Jews, and teaching the right relations between races. The situations are intelligently handled and the material well written. It could be used to interest Jews in the gospel and Gentiles in the Jews.

185 pages. 5 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.25. H.L.L.

Moody Monthly





# Institute and Alumni

★ Warren Filkin

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.



## FACULTY AND STAFF ENGAGEMENTS

Dr. William H. Houghton, Dec. 16, "Youth for Christ" Rally, Kiel Auditorium, St. Louis, Mo.

Dr. William Culbertson, Dec. 10, Moody Day, Claim Street Baptist Church, Aurora, Ill.

Dr. Warren Filkin, Dec. 3, Fundamental Bible Church, Milwaukee, Wis.; Dec. 10, First Baptist Church, Pontiac, Mich.; Dec. 29-31, South Presbyterian Church, Kansas City, Mo.

Dr. Max I. Reich, Dec. 4, Claim Street Baptist Church, Aurora, Ill.

George S. Schuler, Dec. 17, Atlanta Bible Institute, Atlanta, Ga.; Dec. 21, R. G. LeTourneau, Inc., Toccoa, Ga.; Dec. 31, Old Family Bible Broadcast, Macon, Ga.

Wendell P. Loveless, Dec. 3, Open Bible Church, Grand Rapids, Mich.; Dec. 10, Claim Street Baptist Church, Aurora, Ill.; Dec. 16, Youth Rally, Evangelical Free Church, Moline, Ill.; Dec. 29, Young People's Conference, Goss Memorial Church, Akron, Ohio.

## CHAPEL ANNOUNCEMENT

We regret to announce the resignation of Dr. G. Allen Fleece as a member of the Institute faculty, to take effect at the end of this term.

After an extensive physical examination, his doctor tells him it is necessary for him to live in the South and render a more limited service, for the present.

Dr. Fleece requested that this announcement should be accompanied by an expression of his loving regard for all the Institute family and students, and his sincere desire to take part now and always in the ministry of the Institute, by prayer, and by any other way which God might make possible in the future.

## MRS. HOCKMAN CALLED HOME

Mrs. William H. Hockman, special instructor at the Moody Bible Institute and wife of the director of the Missionary Course, went to be with Christ on Nov. 1. Born in London and educated and trained for missionary work there, she went to China under the China Inland Mission before the time of the Boxer uprising.

She worked under J. Hudson Taylor in China and nursed him through an illness. In China she met and married Dr. Hockman. In all she spent thirty

years as a missionary in China. All of the five children were born there. Returning to the United States in 1925, she retired from active work on the mission field. She remained active as a teacher in the Wheaton (Ill.) Bible Church, and as a special instructor in the Institute up to the time of her death. She is survived by her husband, and two soldier sons both on foreign soil, as well as a daughter, Kathleen '31 (Mrs. Paul Friederichsen), who, with her husband and two small sons, has been in a concentration camp in the Philippines for the past three years.

## MOODY REUNION

A few oldtimers gathered on Sept. 23, at Burbank, Calif., to celebrate the eightieth birthday of "Railroad Jim" Smith. Congratulations, experiences, reminiscences, prayer, testimony, refreshments, with a closing wish voiced in the Institute song, "God bless the school that D. L. Moody founded," made it a very enjoyable occasion. Those present, besides James Smith '92, and Mrs. Smith, were Dr. Ralph Atkinson '94, and Mrs. Atkinson; Dr. Robert Evans '95, and Mrs. Evans (Mary C. Hunt '95); William Gamble '94, and Mrs. Gamble; Henry Openshaw '93, and Mrs. Openshaw (Lona A. Van Valkenburgh '96); and Charles Eames '04, and Mrs. Eames.

## FROM FIELDS AFAR

Dorothea M. Hulpke '31, is enjoying the blessing of God on her work at Kihemba, Lubero, Congo Belge, Africa, in spite of another attack of amoeba.

Frank Pickering '26, reports having thirty to forty in the Sunday school at Cochabamba, Bolivia, and congregations composed largely of boys in the evening services.

Margaret Pedersen '33, writes that the work in Porangabassu, Brazil, has been organized and officially registered, in accord with the Brazilian law, as an independent evangelical church.

Gordon Bishop '42, reports a safe passage across the Atlantic. He is at Kano, Nigeria, where Dr. Albert Helser is located, and at present he is working hard on the language. He is thrilled with the challenge of Africa and already loves the people dearly.

Paul Sheetz '41, and Mrs. Sheetz (Charlotte Hall '40) are comfortably situated in their new home at Salinja Abao 71, Curacao, N.W.I. He reports the blessing of God on the Sunday school, tract distribution, meetings in the open air, and in the workmen's camps.

Clair E. Moore '42, and Mrs. Moore (Ruth H. Carlson '42) are happily located at Casilla 507, Temuco, Chile, S.

Amer., working with the Soldiers and Gospel Mission.

## STUDENTS OF OTHER DAYS

Edward Morrow '27, and Mrs. Morrow (Marguerite Ros '25) are preparing to return to French West Africa. At present she is studying French in Woonsocket, R.I., which is probably the largest colony of continental French people in the United States. They recently received a challenging word from their district superintendent, D. M. Osborne '24, who writes of the need for seven well-staffed stations in the western Niger Colony and northern Dahomey to meet the needs of a half million inhabitants. The French officials are sympathetic and friendly toward the work.

Harold Voelkel '22, is an Army chaplain in Los Angeles. He works with a group of small detachments of a few hundred each scattered around the Los Angeles area. He and Mrs. Voelkel (Gertrude E. Swallen '23) have had fellowship with many Korean people since living in this area.

Clarence Van Der Veen '39, recently completed his first successful year as pastor of the First Presbyterian Church, Pekin, Ill. In this time the property has been greatly improved, also new Sunday school rooms added. One hundred and sixteen names have been added to the church roll. The enrollment of the daily vacation Bible school was 444, which he believes to be the largest vacation school conducted in the entire synod of Illinois this year.

Roy E. Shaffer '21, and Mrs. Shaffer (Ruth Thiers '21), with two daughters, made the trip home from Africa in ten months' time, traveling right across Africa from east to west, by motor car, river steamer, and train, and then from the mouth of Congo River on a Portuguese steamer, via Portugal. It was a big undertaking in wartime, but Mr. Shaffer writes, "Our God is faithful who graciously undertook for us all along the way." The happy family are now located at 1040 Garner Ave., Wheaton, Ill., where the oldest daughter has been attending college. Two sons are in the service.

Florence Edwards '44, is serving as youth worker in the First Baptist Church, Rochester, Mich.

Albert E. Mygatt '05, has transferred from the pastorate of the Mason City (Neb.) Baptist Church to take up work at the Sheridan Boulevard Baptist Church, Lincoln, Neb. The new field is needy but promising.

Chester R. Lindsey '41, who recently received his A.B. degree from William Jewell College, Liberty, Mo., is now pastor of the Burns Memorial Baptist Church, Fillmore, Mo. He is attending seminary at Kansas City, Kan., this fall.



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**Edward G. Schutt '38**, is home on furlough in Hawthorne, N.J., from Aba, Belgian Congo. The whole trip from Stanleyville, in the interior, to New York required only four days by car and four days by air. He came by Belgian Air Lines, French military, United States Army, and Eastern Air Lines.

**Jack M. Corry '42**, reports the enlargement of the library of the Pembroke (Ga.) Baptist Church, where he is pastor.

**Robert L. Evans '95**, recently closed his interim pastorate with the Bethany Presbyterian Church of Los Angeles, Calif.

**H. H. De Neui '24**, and **Mrs. De Neui (Florence Laansma '26)** and congregation celebrated the twentieth anniversary of the River Grove (Ill.) Baptist Church, which he started as a mission Sunday school in 1924. More than 22 per cent of the church's income goes to missionary work.

**Ruth N. Olson '43**, is now associated with the work of Rev. and Mrs. Marvin Lewis. She is the radio pianist for the daily broadcast over station WMRN, Marion, Ohio, and WFIF, Findlay, Ohio.

**Leo Lyle '31**, reports the blessing of God on Bible schools he has held in the area of Hartford, Mich. A total of eighty-one children, out of 474 enrollment in the ten Bible schools held, made profession of faith in Christ.

**Ray E. Garrett '35**, was graduated with the August class of the Winona Lake (Ind.) Theological Seminary with a degree of master of arts in religious education. He is pastor of the First Baptist Church, Garden City, Mich. The membership of this church has increased by 216 during the two and a half years of his pastorate there.

**Herbert J. Bryce '06**, is pastor of the First Presbyterian Church of Albion, Mich.

**Harold L. Lundquist '22**, associate editor of the MOONY MONTHLY and member of the Institute faculty, has been made a member of the board of directors of the Scandinavian Alliance Mission, whose headquarters are in Chicago.

**John Imrie '16**, located at 107 Nehean St., Ottawa, Ont., is continuing his work as an evangelistic singer.

**J. Alfred Coleman '38**, was ordained to the gospel ministry by the Immanuel Baptist Church of Denver, Colo., on Oct. 12.

**Mrs. Leland (Lpe) Enfield (Faith Kel-ford '39)** is educational director and pastor's secretary of the First Baptist Church, El Paso, Tex. Mr. Enfield '39, formerly a pastor in Florida, has been ill for some time and is not able to carry on in Christian work at present.

**Donald F. Roop '44**, was ordained on Sept. 28, at the Canton Gospel Center, Canton, Ohio. He has been called to the pastorate of the Calvary Bible Church, Maple Heights, Ohio.

**Edwin S. Marston '39**, has accepted a call to the First Baptist Church, Grafton, Mass. He was given the bachelor of theology degree at Gordon College of Theology and Missions on June 6, and was ordained on Oct. 12.

**Daniel Knox Ford '11**, has completed his eighth year as pastor of the Second

Presbyterian Church, Flandreau, S.D. He presses on with hope and encouragement.

**John Dornhoefer '10**, has been pastor of the United Church of Springboro, Pa., for fifteen years. A union of Methodist and Christian congregations, the church became independent of the former denominational associations when the new organization took place. During the church's history the buildings have been improved at a cost of approximately \$10,000. The first year of the union the missionary budget amounted to \$225.00; last year it reached \$2,700. The church releases Mr. Dornhoefer for six weeks of evangelistic campaigns and Bible conferences each year.

**Paul F. Robinson '36**, known as "Forestville's flying clergyman," predicts a great future for missionaries and church leaders in the age of flight. Pastor of the Forestville (N.Y.) Baptist Church, Mr. Robinson, a former football player and college swimmer, learned to fly three years ago. He has a private pilot's license, and hopes eventually to acquire commercial and flight instructor ratings.

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#### BIRTHS

To Ira L. Eshleman '41, and Mrs. Eshleman (Viola E. Anderson '41), a daughter, Bonnie Jean, at Menominee, Mich.  
To John Scholten and Mrs. Scholten (Katherine Van Dyke '33), a son, Herbert John, Oct. 15, at Willard, Ohio.

bert John, Oct. 15, at Willard, Ohio.

To Dana M. Austin '38, and Mrs. Austin '38, a daughter, Yvonne Ruth, Oct. 13, at Chicago, Ill.

To Harry V. Johnson '39, and Mrs. Johnson (Lois Hess '40), a daughter, Marie Ellen, at Potomac, Ill.

To Robert Peterson and Mrs. Peterson (Dorothy Burton '43), a son, Kenneth Lee, Oct. 2, at Omaha, Neb.

To Stanley A. Hanson '42, and Mrs. Hanson (Ruth L. Plack '41), a daughter, Patricia Adele, July 28, at Minneapolis, Minn.

To Robert Cooper '41, and Mrs. Cooper (Margaret Boone '41), a daughter, Nancy Ruth, Aug. 14, at Chicago, Ill.

To John C. Cowell, Jr. '24 (deceased May 15), and Mrs. Cowell, a son, John Christian, July 4.

To Anton Trillet '43, and Mrs. Trillet '41, a daughter, Mildred Adele, Oct. 21, at Chicago, Ill.

To A. Franklin Broman '24, and Mrs. Broman, a son, James McKeehan, Oct. 22, at Chicago, Ill.

#### MARRIAGES

Edward G. Schuit '38, to Nellie Van Der Meer, Oct. 3, at Midland Park, N.J.  
Claire E. Moore '42, and Ruth H. Carlson '42, July 26, at Temuco, Chile, S. Amer.

Henry Owen Berends, Jr. '43, and Helen Louise Shute '43, Oct. 28, at Aldan, Pa.

Edwin Bolton and Alice Clemens '44, Aug. 28.

Leland D. Hine '43, and Eileen Higgins '43, Aug. 10, at Avon Lake, Ohio.

Floyd A. Gee '44, and Mary Ruth Wullschlegler '44, Aug. 22, at Winifred, Kan.

#### DEATHS

Ella Trowbridge Marston '06, went to be with Christ on May 29. She was associated for years with the Life Line Mission in Brooklyn, and has served many years as treasurer of the Woman's Union Missionary Society of America.

Wm. Duncan Ogg '97, died last September.

Robert L. Moyer '15, died Oct. 16. He had been a member of the faculty of Northwestern Bible School for twenty-four years. Becoming dean of men in 1926, he later was made dean of the seminary. He was awarded the honorary degree of doctor of divinity by Northwestern Evangelical Seminary of Minneapolis in 1936. Since the retirement of Dr. W. B. Riley as pastor of the First Baptist Church of Minneapolis, Dr. Moyer was also pastor there. He is survived by Mrs. Moyer (F. Effie Rock '14).

Georgia Dickinson '19, died Jan. 2, at Remington, Ind. She was taken suddenly at the home of an invalid, whom she stopped to visit on her way to Sunday school.

Frank M. Dunk '10, died Sept. 27, at Normal, Ill., after suffering from heart trouble for several years. He held pastorates at St. Anne and Oglesby, and East St. Louis, Ill. He was appointed state evangelist for the Baptist State Convention several years ago.

Roland David Becker '42, died in France on Sept. 17, as a result of wounds received in action.

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Weekdays, 10:00 A.M. to 5:00 P.M.

Angelus Trio.....	Sun.,	5:00 P.M.
Bible Quiz.....	Sun.,	6:30 P.M.†
Bible Reading.....	Tue.,	4:05 P.M.
Bread of Life.....	Sun.,	7:45 P.M.†
Chapel Service.....	weekdays,	9:00 A.M.*
Chats from a Minister's Library.....	M.,	8:15 A.M.*
Cheer Up.....	Sat.,	1:00 P.M.
Child Evangelism Fellowship.....	W.,	9:45 A.M.*
Chorus Time.....	Tue.,	11:15 A.M.
Classic Album.....	Tue.,	10:15 A.M.
Continued Story Reading.....	Sun.,	6:30 P.M.†
Editor Speaks, The.....	Sun.,	3:00 P.M.
For Women Only.....	Tue. to Fri.,	11:30 A.M.
Friday Morning Songsters.....	Sun.,	1:00 P.M.
From a City Tower.....	Sat.,	4:30 P.M.
Gems of Melody.....	weekdays,	11:00 A.M.
	Sun., F.,	5:30 P.M.†
	Sun., F.,	8:00 P.M.†
	M., Tue., W.,	8:15 P.M.†
	Th.,	3:45 P.M.
Golden Nuggets.....	Tue.,	10:00 A.M.
Good News.....	Sun.,	12:30 P.M.
Government Information.....	M.,	8:30 A.M.
Grace Notes.....	Sun.,	4:15 P.M.
Hebrew Christian Broadcast.....	F.,	10:30 A.M.
Home Hour.....	W.,	12:15 P.M.
Hymn Sing.....	M. to F.,	3:45 P.M.
Hymns for the Home.....	M., F.,	4:30 P.M.
	Tue., Th.,	3:45 P.M.
Hymns You Love to Sing.....	W.,	6:30 P.M.†
Keyboard Harmonies.....	M., W., F.,	4:30 P.M.
K.Y.B. Club.....	Sun.,	2:00 P.M.
Komfort Korner.....	M., W., F.,	5:00 P.M.
Lest We Forget.....	Sat.,	1:30 P.M.

\* WMBI only  
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Let's Praise Him.....	Sun.,	8:15 A.M.
Listening Post.....	M. to F.,	4:45 P.M.
Living Water.....	M. to F.,	1:00 P.M.
Male Quartet.....	Sun.,	6:15 P.M.†
Master Works of Music.....	W.,	4:05 P.M.
Memory Gems.....	Sat.,	2:00 P.M.
Men of God in World Affairs.....	Sun.,	3:45 P.M.
Men's Voices in Song.....	Th.,	3:00 P.M.
	Sun.,	9:00 A.M.
Missionary Music.....	Th.,	6:30 P.M.†
Missionary Sketch.....	F.,	4:05 P.M.
Moments of Melody.....	M.,	9:30 A.M.*
	Tue. to Sat.,	1:30 P.M.
	Sat.,	4:45 P.M.
Moody Press.....	Tue. to Sat.,	6:15 P.M.†
Morning Meditation.....	M.,	4:15 P.M.
Morning Worship.....	Sun.,	8:45 A.M.
New Testament Greek.....	weekdays,	8:15 A.M.*
News.....	Th.,	9:30 A.M.*
	weekdays, 8:30,	10:00 A.M.
	12:00 M., 4:00, 6:00 P.M.†,	7:30†,
News About Music.....	Tue.,	8:30 P.M.
No. 9 Elm Street.....	M., W., F.,	10:15 A.M.
	Tue., Th., Sat.,	5:00 P.M.
	M. Tue., W., Thu.,	8:00 P.M.†
Old-Fashioned Revival Hour.....	Sun.,	5:15 P.M.†
Old Testament Stories.....	Sat.,	9:30 A.M.*
Open Bible.....	Sat.,	12:30 P.M.
Organ.....	Sun.,	11:00 A.M.
	M., Tue., Sat., 9:45 A.M.*; Sat.,	12:15 P.M.
	daily except M.,	7:00 P.M.†
Organ Moods.....	Th.,	11:00 A.M.
Organ Prelude.....	Sun.,	10:45 A.M.
Organ Recital.....	Sun.,	12:30 P.M.
Prayer Circle.....	weekdays,	10:05 A.M.
Question and Answer Time.....	Tue.,	4:05 P.M.
	Fri.,	10:30 A.M.

Quiet Hour.....	Tue., Sat.,	11:00 A.M.
	M., F.,	6:30 P.M.†
Radio School of the Bible.....	M. to F.,	2:30 P.M.
Rainbow Trio.....	M., 6:15 P.M.†; Sat.,	10:15 A.M.
Religious News.....	M. to F.,	2:00 P.M.
Sacred Music.....	Sun.,	7:30 P.M.†
	weekdays,	7:40 P.M.†
Sacred Song.....	weekdays,	12:45 P.M.
	Tue., W.,	6:45 P.M.†
Sacred Varieties.....	Sat.,	3:15 P.M.
Saturday Songsters.....	Sat.,	4:05 P.M.
Scandinavian Service.....	Th.,	4:05 P.M.
Servicemen's Center Echoes.....	Wed.,	4:15 P.M.
Shut-in Program.....	M.,	10:30 A.M.
Singing Strings.....	Sat.,	3:30 P.M.
Sketch in Dialogue.....	Sun., Tue., W.,	9:30 A.M.*
Solo Time.....	Sun., 9:45 A.M.; weekdays,	8:45 A.M.*
Southland Songs.....	M.,	4:05 P.M.
Storytime for Boys and Girls.....	W., Th.,	12:30 P.M.
	Fri.,	3:30 P.M.
Strings and Voices.....	Sun.,	6:30 P.M.†
	Sat.,	1:15 P.M.
String Trio.....	Sun.,	11:00 A.M.
Sunday Morning Service.....	Sun.,	10:30 A.M.
Sunday School Lesson.....	Tue.,	10:30 A.M.
Trio Time.....	Sun.,	10:30 A.M.
Teen-age Bible Study.....	Sun.,	3:15 P.M.
Thoughts and Tunes.....	M. to F.,	3:00 P.M.
Tract League.....	Sat.,	1:45 P.M.
Treble Harmonies.....	Tue., Th., Sat.,	5:15 P.M.†
Trio Time.....	Sun.,	10:30 A.M.
Two Violins.....	Tue., Th.,	2:15 P.M.
Verse by Verse.....	M. to F.,	1:45 P.M.
Voice of Calvary.....	Sun.,	1:30 P.M.
Wake Up, America.....	Sat.,	10:30 A.M.
World-Wide Missions.....	Th.,	10:15 A.M.
Young People's Hour.....	Sun.,	4:00 P.M.
Your Church School.....	Sat.,	11:30 A.M.

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